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A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

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The Reviews.

POLITICAL.

CANADA AND THE UNITED STATES.

THE MOST HON. THE MARQUIS OF LORNE.

North American Review, New York, May.

WE in England and in Canada desire to be most respectful to America, and to all Americans, including Mr. Wiman, whom we would still like to think of as the engaging Toronto youth he once was. Thus disposed, we were prepared to find that Mr. Wiman, writing in these pages, would be more American than the Americans; just as Mr. Van Horne, of a good New York family, is now, as president of the Canadian Pacific, more Canadian than many "Kanucks." We did not expect to find any of the exuberance of Ontario in Mr. Wiman's pages, but we do. He says with pride that Canada possesses more than half of the continent, thereby placing the warm side of his heart close against the north pole. He also concedes that Canada is "loyal" in the sense of liking the old country, although he thinks that a mantle of union jack conceals a coat of stars and stripes.

But his Americanism comes in where he generously disposes of all the North to the United States after a generation has passed away. Then there will be but one country, in his belief,

and all the frozen portion of the continent shall be thawed by being placed in Uncle Sam's lap. Although he thinks the United States are as yet indifferent to the great good he means to bring them by this annexation in another score of years, he insists that they shall have Labrador, the shores of Hudson's Bay, and the Mackenzie River. Uncle Sam must "cast his shoe" over this land he is said not to want, and trample out all individualism in French Canada, and among the descendants of the English loyalists, because trade connections along a strip of frontier can be made better. "Great God, what do we see and hear, the end of things created?" Yes; all yields to a little more trade connection. Patriotism, loyalty, pride in country and in the continuity of its history, in its institutions, in its freedom, that gives its people now a sovereign power, all—all must go before a little more—if only a percentage—of increased trade connection!

Horace said that they who crossed the sea changed the sky only, not the mind. But our friend has only gone a few hundred miles from his old home, and lo! a changed mind indeed. Do his old fellow-countrymen agree with that mind? Let the continuance in power of the Prime Minister who is opposed to Mr. Wiman's ideas answer the question. Sir John Macdonald has been at the head of the Government for much more than the time, "the passing of a generation," which Mr. Wiman claims as sufficient for the plans he favors, and has been kept in power for that long period because Canada believes that she would be called upon to sacrifice her independence, if she had her tariff dictated at Washington instead of at home.

There are many reasons why the United States should regard with indifference any attempt to "round up" Canada into the Union. The American policy has always been to make her people as homogeneous as possible. It is not possible to do so in the South, where the Negroes, in spite of ancient Southern prophecies to the contrary, will go on increasing in a far greater ratio than can, in a hot country the white population. But elsewhere the United States system has been to grind into one English-speaking democratic community all foreigners and their descendants who settle in America, English, English everywhere—in school, in the counting-house, in all affairs of life.

Now, in Canada there is a great population of French-speaking Catholics, who refuse to be amalgamated, and who rejoice in their province of Quebec, in their own laws, language, institutions. It is a population constantly growing, and the most sturdy in physique on the continent. To try to absorb this population would be one of the cold-water draughts that would give Uncle Sam dyspepsia. Again, the country in that mighty union of commonwealths—the United States—is so vast already that it provides itself easily with all that is needful, and gives its central government sufficient occupation. Is it worth while to add to the vast districts already under the sway of the Washington government one that has cherished a separate sentiment and constitution for a time equal to the period of the life of the American nation itself?

The people on the north of the St. Lawrence and the Lakes have lived under a rule which is entirely different from that type brought into existence in the States. It is one where the democracy, proud of the continuity of their history as symbolized by the Crown, has no strong bureaucracy fixed in power over it. It changes the Government as it chooses by the votes of its representatives, sitting in an assembly where the Ministers also have seats and can be questioned by members of either party. This is a species of liberty unknown in the Constitution of the United States; and it may be fairly said that the Canadians, in forming their union of colonies in 1867, took what is best in the British Constitution and what is best in the

American, leaving behind them the antiquated absurdities of the British, and rejecting the more novel defects which have become apparent in the American. Goldwin Smith and a few other essayists may sneer at the Governor-General as a figure-head, and at the title "Sir" given to eminent men; but a system which is alive because it suits a free people cannot be hindered by the few bacilli who do not find their surroundings suited to the further propagation of their little crooked species.

It is said that there is little use in discussing an annexation for which nobody specially cares; the American people, having enough to do at home, and not being possessed of any covetousness for their neighbor's goods. So it is in the main; but if the main body allow a few energetic individuals, whether they be Secretaries of State from near the frontier, or humbler Members of Congress, to pursue a policy of pressure through diplomatic devices, or Congressional Acts, raising the tariff against their agricultural neighbors over the frontier line, there may well be misunderstanding as to the attitude of indifference. It may be assumed that there is a fair amount of disposition to engulf the smaller nation. It is probably only the northern row of States who desire it. There is, however, much talk on both sides of the border, of commercial union, which the advocates of annexation believe will lead to their object being attained.

From a mere string of settlements stretching along the United States boundary, disconnected from each other and cherishing rather the memory of early trials than the hope of any assured fortune, Canada has widened out into a splendid zone of prosperous provinces, steadily increasing in wealth, in population, in power of intercommunication, and in the development of undreamed of mineral and agricultural wealth. The article by Mr. Wiman in this *Review** may talk in too lofty a strain about more than half a continent, when part of it is likely to be used only to supply the world with ice; but he does not exaggerate when he speaks of the large value of Canada's raw products.

Grumblers there always will be. Some point to emigration to the States. But with a redundant increase does not every prosperous state pour its overflow into the United States? Yet Canada is at the same time steadily filling her own borders. Everywhere from east to west steady progress of the best type, not spasmodic, but sure and lasting, is visible to the stranger, if certain natives shut their eyes to it. The factories that have arisen have sprung into being since a certain tariff has been imposed on foreign manufactures. When a country has great natural wealth to safeguard and exploit for her own people, the protective tariff may often be necessary to plant factories. This is considered heresy in England, but England, under similar circumstances to those of Canada would do precisely the same. Canada is small in population, but vast in land and latent resource, and she gets the capital of the old world to develop her latent wealth. She can well afford to draw most of her revenue from import duties, for she becomes stronger every year to bear any strain.

The border countries of Canada have developed faster than those of the New England States contiguous to her. The progress of the Quebec population has been mentioned with the admiration it deserves. Everywhere the conviction is growing that along these grand parallels of latitudes can be built up a Nation worthy to find its place in the world, worthy to stand near its great neighbor to the south, able to achieve what it designs, and to make itself respected by an independence which is too real to be aggressive, and too honest to be subservient. Thus Canada tells the mother-land that she wishes to live on in alliance with her, and under her flag to make the treaties which shall be correlative to her own extending commerce. Thus she tells the States that she desires to be friendly with them, to live alongside of them and work with them for the civilization of the Continent, in all amity and neighborliness.

*LITERARY DIGEST, Vol. II., No. 20, p. 533.

THE POLITICAL SITUATION IN ITALY.

G. F. AIROLI.

La Rassegna Nazionale, Florence, April.

THE new Ministry, put in power in order to save the finances from utter ruin and to forward the restoration of the economic equilibrium of the nation, is showing fair prospects of success. All those who love their country, and in that love the present Chamber is not lacking, now that the incubus which weighed on it is withdrawn—will not fail to second the efforts of the Ministry.

Another task, as important and difficult, has fallen to the lot of the Government, and that is to restore the moral equilibrium of the country. The principal reason for the evils under which Italy is laboring is, and has been, the *Roman Question*. At the beginning of our revolution was born the fierce discord which grew out of the conflicting claims of national independence and the temporal power of the Pope. That discord later on broke out in open war, of which, by reason of the superiority of the Italian forces and the spirit of the times, the issue could not be doubtful.

In fact, as soon as the Italian soldiers knocked at the gates of Rome she had to open them. With the entrance into the Eternal City of the forces of Italy the temporal power reached its termination, a termination deplorable for the violence with which it was accompanied, but in no way different from the violence which has to be endured by all kingdoms, when the hour of God signifies the completion of their mission on earth. Unfortunately the *Roman Question* did not end with the fall of the pontifical State. Exaggerated through the fear of many pusillanimous souls, confused by bad sectarian acts, exasperated by the haters of every kind of religious assembly, fomented by the cupidity of interested persons, this question has created between the Church and Italy a state of war, in which the superiority has not been on the side of Italy.

This war, raging at first between two political powers, has been changed into a war between the Italian State and the most venerable moral authority on the earth. Those who have, with a light heart, fomented and embittered this war, have not reflected that war against a lofty Ideal is always an error, often a fault, which is paid for sooner or later by great sufferings. They voted laws of guarantee, they proclaimed a wish to respect the Catholic Church in its visible head, leaving him free in the exercise of his high ministry; but, in fact, they began with the meddling of the Government, under a fiscal pretext, with the international Congregation of the Propaganda; they allowed a shameless and vile press to insult with impunity the Pope and the things most venerated by the conscience of Catholics; they permitted licentious pictures of every kind to offend the Catholic public; they tried to begin the de-Christianizing of the schools and hospitals; they laid a despoiling hand on pious foundations, and, under pretext of reorganizing them according to the spirit of the times, they consecrated by law the violation of the last will of our fathers; they diminished the liberty of disposing of one's own property in future, putting arbitrary obstacles in the way of Christian piety, thus offending right and traditions; they made of the Catholic clergy a social class subject to exceptional provisions of law; they held up to public scorn citizens who did not believe that they ought to renounce the faith of their fathers in order to show their love to their country; and it came near being believed that the most disgusting atheism and hatred of the name of Catholic are a special mark of civic virtue.

The same lack of circumspect prudence shown in the management of the *Roman Question* was exhibited in other affairs. Italy gave everything to its allies, without getting anything in return. She guaranteed to Germany the possession of the provinces conquered from France, and to Austria the possession of the Italian provinces subject to it. What did our new allies guarantee to Italy? The possession of Rome? But what man

of sense could imagine a restoration of the temporal power of the Pope? A theocracy in these times would be a perfect anachronism. How could the Pope maintain himself in his kingdom, if he got it?

To do honor to the pledges we made, we have greatly increased our armaments, following the example of these allies. It seems never to have been thought that by spending for war-like purposes more than we could afford, we were increasing not our strength, but our weakness. We have combined with others to maintain peace and spare the blood of ourselves and others. We have not spared, however, the tears of these who have been obliged to contribute to these enormous expenses, and we have brought the country so near financial ruin, that this singular peace has cost more than the most disastrous war.

Italy has dire need of peace at home and abroad. Peace, however, we cannot have by following a policy out of all proportion to our financial means. A peace which increases international antipathies, fratricidal hatreds, religious intolerance, is no peace at all. As to this, the experience of the last twenty years is a useful lesson.

Arduous and long is the road we have to travel in order to completely restore our country; but it is a road on which there is yet time to enter. To this difficult work all citizens who desire the well-being of their country should be called. In the kingdom of liberty there is a place for all. The conservatives, long kept out of office up to the present time, have always believed, and still believe, that liberty alone can conduct Italy to a safe haven. Though they have been called the enemies of liberty, they have the satisfaction of knowing that they have always fought for truth against falsehood, for truth which alone can make men free.

ENGLAND AND PORTUGAL.

The Economist, London, April 25.

THERE is little policy and less justice in the hasty language used in the Press about "Portuguese aggressions." The colonial agents of the Government of Lisbon are many of them unwise persons, fretted into violence by a consciousness of their weakness in native eyes, and we must, of course, require reparation for any illegal acts they may commit; but for much of the present difficulty we are ourselves responsible.

The result of our system of entrusting territorial powers to chartered companies is to make the Imperial Government responsible for acts done by agents who are not impartial, and over whom it possesses but an imperfect control. The South African Company, for example, has set aside a written agreement entered into by the diplomatists in the regular way. It was arranged that the two governments should until May respect a *modus vivendi*, based upon a "delimitation" or division of territory on the map, under which "Manica," a corner of the plateau called Mashonaland, was left within Portuguese jurisdiction. The delimitation may have been a mistake founded on imperfect knowledge; but still it was made, and until it was rectified the Portuguese had a right to consider the territory theirs. Nevertheless, the Chartered Company's agents occupied Manica, and besides letting out mineral rights, proceeded in their energetic fashion to secure a direct right of way to the Coast *via* the Pungwe River. The Portuguese, conscious of their total inability to cope with the expected rush of English miners, were naturally irritated; and when they found the Company strengthening itself in Manica by using their own harbors and rivers for the introduction of emigrants, machinery, and even arms, they resolved to risk a collision, and stopped the steamers, possibly with more rudeness and violence than was required. But the steamers, unless checked by shot, would probably have proceeded, and left all questions to be settled afterwards in Europe. We cannot greatly blame the Portuguese. It was bad enough to see the

Convention disregarded by an invasion of Manica, and when the invaders proceeded to reinforce themselves through territory which nobody denies to be Portuguese, it was natural to intervene in a rough and efficient way. The law may have been nominally overstepped, there being a right of way along the Pungwe while the *modus vivendi* lasts, and if so, there must for this be compensation; but to talk of immediate war is injudiciously violent. We must adhere, and compel responsible Companies to adhere, to any provisions which our diplomatists have accepted. We should have stopped Portuguese steamers under similar circumstances, if we had cared enough about the matter, and we must leave the Lisbon Government all the rights which we claim for ourselves; otherwise we may find our conduct in disregarding inconvenient agreements quoted as a precedent by powers like Germany and France, with which, although we may have precisely similar disputes, we shall be by no means anxious to go immediately to war.

It is said that it will not do to be moderate because the colonists of the Cape will not bear any interference, and will rather declare themselves independent than allow their explorers to be thwarted and injured by a power like Portugal, which is regarded in Africa with contempt. The tone of menace, however, into which the colonists both of South Africa and North America are a little too apt to fall, besides being unbecoming, is based on an inadequate comprehension of the facts. The Chartered Company, which is immediately responsible, owes its powers as a governing body entirely to law; it is bound by that same law to obey representations from the Colonial Office, and failing in this, its powers must be withdrawn. Its agents will then become mere adventurers, and while they may defend themselves against Portugal, they will find themselves unable to control their own miners, and entirely incompetent to defeat any movement of the Boers, whose natural instinct, now that they find themselves outnumbered by the English in the Transvaal, is to move northward in considerable masses to plains where, in their own judgment, they will find more room for their pastoral way of life. We cannot afford to raise an impression that in Africa it is useless to make agreements with Great Britain, because she cannot, or will not, exert the necessary force to cause them to be observed. It is impossible to have any policy at all upon these terms, and we do not believe that the inflated language employed at Cape Town public meetings will have any effect upon Lord Salisbury's mind.

We may very well leave him to steer his own course. Portugal is a very little Power, but it is a thousand years old, and its fall would displace an important stone in the great European arch, just now in much danger of being undermined.

THE UNITY OF GERMANY.

DR. F. H. GEFFCKEN.

English Historical Review, London, April.

THE sudden rise to the rank of a first-rate power, of a country much renowned for its poetry, its learning, and its industry, but seeming still in 1865 to be, politically, hopelessly divided, is an event of such importance, that every publication contributing to the explanation of this phenomenon is to be welcomed alike by the historian and the politician. Such a contribution is furnished by a recent work of a Frenchman, Mr. Andre Lebon, "*Etudes sur l'Allemagne politique*." The author gives an historical sketch of the unifying movement, but it is so meagre that I need not discuss it. His principle aim is to state what is the present constitution of the empire. It is certainly unique of its kind, and, as a French diplomatist observed, *une constitution faite pour un seul homme*. Bismarck, as we now know, might have obtained much more in the negotiations of Versailles with the southern States of Germany, but then he would not have remained the omnipotent Chancellor.

The present Constitution is federal, as it formerly was, but it contains new and important bonds of unity, a popular legislature, the Reichstag, the hereditary imperial power vested in

the sovereign of Prussia, and the constitutional enumeration of the questions to be decided by the central power. The Reichstag is composed of 397 deputies of the whole nation elected by universal and secret suffrage, but they do not receive any pecuniary allowance, as is the case in France and the United States. It can be dissolved by the Federal Council at the demand of the Emperor, its legal duration now being five years, and it decides itself, on the validity of the election of its members. The questions which belong to the imperial legislative competence are carefully enumerated in the Constitution. The Reichstag can take the initiative in introducing bills, but they do not become law without the consent of the Federal Council; its greatest power is the absolute right of voting the budget. The imperial revenue is derived from the customs, the excise, the stamp duties, the post and telegraph (though Bavaria and Würtemberg have kept theirs), and the deficit is filled up by the contributions of the Federal States, levied according to their population.

Prince Bismarck preferred universal suffrage to the system which exists in Prussia, because he thought that the masses are more easily led by the great proprietors and the government, and he openly declared that he would take his majority where he could find it. He, therefore, neglected no means to obtain a majority, working upon the imagination of the electors; but he had disagreeable experiences with universal suffrage. Having inconsiderately begun the ecclesiastical conflict, he found that the power of the priests over the Catholic electors was paramount, and, notwithstanding all his exertions, the proposed bills for the monopoly of tobacco and spirits were thrown out. In the main, however, he succeeded in playing off one party against the other, and in carrying his will, although certainly often not for the common weal.

The Federal Council, being more an executive and administrative than a real legislative body its members voting according to the instruction of their government, is one of the strongest creations of the federal law. In the American Senate every State is represented by two delegates; but this was impossible in an empire where Prussia alone comprises two-thirds of the population—in 1880, twenty-seven millions in a total of forty-five—so she has seventeen voices, Bavaria, Saxony and Würtemberg each six, Baden and Hesse each three, and so on. It is, therefore, easy for the Chancellor to gain a majority in obtaining the voices of the smaller States, or of the other kingdoms, by making to them some concessions, and rarely has a bill presented by him been thrown out by the Council. Every one of its members has a right to speak in the Reichstag, but hitherto they have scarcely dared to oppose the opinion of the Chancellor. In the only case, where the Bavarian delegate, Rudhardt, ventured to maintain an independent opinion, he was attacked by Bismarck in his own palace before a large assembly, and had to retire in dismay. The Council prepares the bills to be submitted to the Reichstag and examines those passed by the latter, thus deciding whether they are to be approved. It renders the administrative decrees necessary for the execution of the laws, nominates the councils and the members of the supreme Court, having itself, besides, some judicial functions. In order to accelerate its work, it is divided into several committees, each taking charge of one of the matters which the Council has under its control. The Constitution cannot be altered, if fourteen voices of the Council pronounce against the change.

The Emperor is not the sovereign of Germany; her sovereignty resides in the totality of the provinces and free cities as represented in the Federal Council. If the latter approves of a Bill, with the consent of the Reichstag, the Emperor must formally publish it as law. He is, therefore, simply the hereditary president of the empire. He opens and closes the sessions of the Reichstag, appoints the diplomatic representatives, has the command of the federal army, and in case of need proclaims martial law. His principal power, however, lies in the

number of voices which he, as King of Prussia, controls in the Federal Council. The Chancellor is the only responsible functionary of the empire—Bismarck never would have ministerial colleagues—and countersigns all laws and decrees; but the Reichstag has no means to enforce this responsibility. At the same time the Chancellor is president of the Prussian Council, and, as the plenipotentiary of Prussia, controls the seventeen votes which that kingdom has in the Federal Council. In this capacity, assisted by his great success and indomitable will, Bismarck exercised the most extraordinary power ever wielded by a minister; the more so as he knew that William I. would finally always yield to the will of a man whom the Emperor-King considered as indispensable for Germany.

SOCIOLOGICAL.

HOW TO FIGHT THE TAP-ROOM.

THE SECRET OF THE TEETOTUM.

Help, London, April.

FOR many years the drink problem has been the despair of the statesman, of the reformer and of the philanthropist. The tavern is one of the most ancient institutions of human society. It existed before the Conquest, and the dynasty of Boniface the Great retained a secure possession of the throne; even under the reign of the saints of the Commonwealth. Wherever the Englishman has gone he has carried the tap-room with him round the world, and the march of civilization is everywhere indicated by empty beer bottles.

Legislation has striven in vain to curb this sturdy indigenous plant; the effort palsied Mr. Gladstone's first administration in the plentitude of its power, and it proved too much for the Unionists last year, when Mr. Goschen addressed himself to the same task. The United Kingdom Alliance and kindred associations have preached and demonstrated for years without perceptibly diminishing the popularity of the public-house, or seriously threatening the alcoholic upas tree of civilization.

The reason for this is, not that the Englishman loves drink, so much as the fact that our religions and philanthropies have between them failed to minister to the natural necessities of the ordinary man, on anything like the same scale as the unregenerate publican. The public-house to this day remains in possession of the advantage, as the poor man's only parlor, and in nine cases out of ten, if men would hold social intercourse with their neighbors, they can do so only in premises licensed for the sale of intoxicants. As long as this remains the case, all the sweeping proposals of the temperance reformers, are but wild and whirling words. The public-house supplies a social necessity, and can no more be cut out of the complex fabric of English social life than you can excise an artery from the human body.

The only attempt to deal with the drink question on lines which recognize the necessity of meeting places, was that which is familiarly known in this country as the "Gothenburg system," or the municipalization of the public-houses. Were some such a system adopted the whole of the profits of the sale of drink could be used for temperance and morality. Unfortunately for the system it is rather more detestable to the stalwart prohibitionists than the present system, as it makes the whole community partakers in the profits of the sale of alcohol. However reasonable such a solution may be in the abstract, it is out of the pale of practical politics; the publican and the prohibitionist alike detest it.

But the new invention—the Teetotum—if it be not the way out of the morass of drunkenness, promises well; and if I hesitate to proclaim Eureka, it is only because I do not wish to raise extravagant expectations which may defeat themselves; and not from any doubt of the soundness of the principle on which the new invention is based.

The Teetotum is the engine before which the bulwarks of iniquity seem likely to go down. The Teetotum is the catch-

word by which the new kind of Temperance public-house is henceforward to be known. It originated as follows:

About five years ago, in the street fronting Bethnal Green Museum, two rooms were taken by the Oxford House for the establishment of a workman's club. The members, at first only thirty or forty in number, agreed to pay a penny a week to keep the club going, but with Mr. Buchanan, the Vice-Head of Oxford House, as its presiding officer, it soon increased in numbers, necessitating removal to a larger building. Before long it had to move again, and the name of the University Club is now a household word, and with a membership of 1,100 men, 500 women, 150 lads, and 300 children, constitutes one of the brightest and most hopeful features of East-End life.

The University Club is self-supporting, and has been so ever since it started. The membership is not confined to total abstainers, but no alcoholic liquors are allowed on the premises.

After about five years experience in Bethnal Green, Mr. Buchanan came to the conclusion, first, that the extension of such clubs was desirable, and secondly that, to render the system general and permanent, it must not only be made to pay, but there must be a method of starting such places, independent of the bounty of any human being. The example of the public-houses inspired him with an idea. The great brewers supply the capital to start the public-houses; why should not the tea-trade find its profit in starting the Teetotums?

Some of his friends in the tea-trade were induced to give the proposal a trial, and four institutions have been started at an average cost of £2,000 each. These Teetotums aim at combining the brightness of the Paris *café* and restaurant, with the advantages of the University Club, and are so far fully realizing the expectation of their founder, inasmuch as it appears certain that they will pay their way the first year. They differ from the ordinary café, only in the respect that tea and sugar are sold as in an ordinary depot. But beyond this they have a hall and lecture room, used as a theatre on Saturdays, (admission two pence) class-rooms for students, chess and drafts, and billiard-rooms for those who care to pay for them. They are not yet open on Sundays, but they ought to be, and will be before long, only, of course, the billiard rooms will remain closed.

Success, of course, depends on management. Hitherto Mr. Buchanan has found competent men willing to devote their nights to the work of the social wing. To Mr. Buchanan and his coworkers the work is religious in the highest sense, but there is no obtrusive pietism visible from garret to basement. A combination of business with teetotalism or with religion has proved a failure. People are pestered with tracts or bored with admonitions, and they cut the establishment. Whatever is to be gained will come through the wholesome influence of the Teetotum upon its habits. Nothing can be achieved by endeavoring surreptitiously to convert their souls or transform their habits.

THE CATHOLIC CLERGY AND THE LIQUOR-TRAFFIC BEFORE THE NEW YORK LEGISLATURE.

THE REVEREND THOMAS McMILLAN.

Catholic World, New York, May.

THERE is reliable authority for saying that the agents of the liquor-traffic are sapping the foundations of representative government by their incessant attempts to usurp the power of making and unmaking laws to advance their own selfish interests. They ask for nothing less than a vicious system of class legislation. While ministers of various denominations were preaching vigorously in their pulpits the ideal splendor of Prohibition, and elucidating futile distinctions in Bible wines, crafty liquor-dealers and avaricious brewers have multiplied saloons, secured the appointment of their own dupes on excise boards, and with threats and bribes have induced the police, and even judges on the bench, to conspire

with them against the enforcement of laws imposing reasonable restraints on the hateful vice of intemperance. Unblushingly they claim the exclusive right to name candidates for office, and glory in their shame, when they collect and disburse large sums of money in every election for the defeat of able men pledged to the maintenance of law and order. Renegade lawyers, self-seeking aspirants for judicial honors, and especially ex-judges of profligate life, are now employed to degrade their noble profession in the service of the beer barons, who are by all odds the most dangerous monopolists now existing on American soil.

In the minds of many observant citizens of New York, a rude awakening has taken place within the past few months. Quickly following after the disclosure of an insolent and aggressive attempt to control the representatives of the people came the astounding news that the notorious all-night dance-hall Bill, introduced by Mr. Stadler, had been read twice in the Senate of the State of New York and by unanimous consent ordered to a third reading. Law-abiding citizens were at a loss to discover the hidden power which was impelling their representatives at Albany.

According to the testimony of competent lawyers, the Stadler Bill was calculated to promote public disturbance of the peace, especially after midnight, and to foster intemperance and vice by giving legal sanction for all-night bars to the worst class of dance-halls. New incentives to excessive drinking during the natural hours for rest would certainly result from such a law. After discussing fully these dangers, several priests of New York City resolved to make a joint protest, and a petition was prepared, which met with general approval. The circulation of this petition was begun February 21, and on Tuesday, February 24, it was sent to the Speaker of the Assembly, with the signatures of one hundred and sixteen priests. Many more names would have been added had there been time, but it was decided that prompt action was needed. Duplicates were forwarded to Mayor Grant and General Husted. Some of the clergymen sent a protest direct to their local representatives in the Legislature. In Brooklyn and other places the priests also took action in this important matter.

As now existing, the excise laws contain at least some statutory restrictions which can be enforced. The petition was framed to secure prompt and decided action, not to provoke discussion on open questions. It was worded as follows:

To the Honorable, the Legislature of the State of New York:

We, the undersigned Catholic Clergymen of the City of New York, are entirely opposed to the Stadler Bill, or any other measure legalizing the sale of liquor after midnight.

We consider every such measure as highly detrimental to the moral and material welfare of the community.

We, therefore, petition your honorable body to reject any Bill permitting the relaxation of existing laws.

During the brief time in which the petition was in circulation there were many expressions of opinion, all going to show that the Catholic clergy were unanimous for a fearless utterance in church and in the market-place of Catholic teaching on intemperance and its sources.

Long residence at Albany has given the Reverend C. A. Walworth unusual opportunities to study the legal side of the temperance question, and to render heroic service for law and order. In the pulpit, and before numerous excise committees of the Legislature, his voice has been heard in the cause of virtue and morality. After the Speaker of the Assembly refused a hearing to the petition of the priests, Father Walworth delivered a powerful discourse to his people, in which he said:

Our Legislature opens its ears readily to the demands of the liquor-trade, and so confidentially that Bills are almost passed before we hear of them. But when hundreds of Catholic clergymen speak to them in remonstrance, they are spurned as unworthy of notice. Then wonderful rules develop from the blue book. . . . Is it disorderly to exercise the right of petition? Is it wrong to feel hurt when the courtesy, which is given to others, is refused to us? Are our interests less dear than those of the liquor-trade?

It has been said that there is nothing more sacred in the eyes of Americans than the right of petition. It is a right

guaranteed by the United States Constitution, and by the Constitution of the State of New York. A petition for the moral welfare of the community is an expression of public opinion, and should be read to the Legislature. It is very significant that the objections to the reading of the priests' petition in the Legislature came chiefly from members whose names are associated with the worst excise bills ever prepared by the liquor dealers in this country.

From present indications it will be a long time before Speaker Sheehan is allowed to forget his unfair discrimination against the reputable petition sent by priests well qualified to give advice concerning the moral welfare of the community. For a very short time his decision caused great rejoicing among the liquor dealers and their legal (?) advisers. The Catholic people, however, do not allow such an insult to pass unrebuked. Without delay a number of prominent laymen took the matter up, and an effective plan was adopted which transferred the discussion of the clergymen's petition and the reasons for it to the domestic circle. It was decided to issue a circular embodying the suppressed petition, the teaching of the Catholic prelates of the United States on saloons, and a protest against the newly introduced Schaff Excise Bill, appropriately called "the liquor-dealers' dream." Under the plan of its distribution, this circular was read in one day by over half a million people. This second petition contained among others, the following passages:

"As citizens, recognizing the right of appeal to the Legislature to prevent unjust laws, we also desire to enter our indignant protest against the members of the Assembly who voted to sustain the Speaker in refusing a hearing to the petition signed by so many of our distinguished priests. We now present it again to the Legislature, and at the same time enter a public protest against the Schaff Excise Bill.

From the ranks of the active workers in the cause of charity came many expressions of approval for the fearless denunciations of the Stadler and Schaff Excise Bills, both now dead. Public opinion, as reflected in the columns of the press and in letters received from trustworthy sources, abundantly proves that Catholics have achieved a great moral victory at a time when the enemies of law and order were most sanguine of success.

CAN MORALS IMPROVE?

Terjmani Hakikat, Constantinople, April.

THE question whether the moral character is acquired or is an original endowment of nature is yet a subject of discussion among philosophers. Some hold that character is as fixed and permanent as any member of the physical frame; just as a man cannot make himself taller or shorter, so he cannot change his character one way or the other. But if this statement were strictly true, exhortation and punishment for faults would be absurd. Our prophet has said "Beautify your habits." This implies that there can be improvement in morals. Men must be at least as tractable as brutes, which can be tamed.

There is no reason in comparing the character to the members of the body. True, lust and anger are not amenable to the will, any more than an apple seed can at will produce a date tree. But just as there are certain rules by which a date seed can be made to produce dates, so there are certain rules by which the passions can be brought to a temperate condition. This is sometimes a difficult work, as when an evil habit is hereditary or is fixed as a second nature through long use.

The power of punishment or of restraint to change the character is therefore a limited power. It acts in the first place upon people of simple lives who have not acquired evil habits. But even here it requires the aid of an instructor or guide. Children are in this category of persons, and are led into good habits in proportion to the correctness of the instruction given them by their parents. This power acts in the second place upon those who know that they are doing wrong and who yet, temporarily, yield themselves to the control of evil passions. The reform of such is more difficult because two separate processes must take place before success; first such men must be

turned from the habit of doing a wrong thing to which they have become accustomed, and second, the seeds of improvement must be planted within them. But they can be freed from the control of their evil passions if they desire and seek reform. There is a third class of men who know the evil of their acts but in whose eyes evil appears pleasant or beautiful. Such cannot be reformed. Nevertheless there are some exceptions to this rule. A fourth class heartily enjoy vice and boast of it. Neither punishment nor exhortation has the slightest effect on such, and their improvement is absolutely impossible, unless their minds become enlightened by the Divine truth.

The *Imam Ghazali* says concerning the reform of vicious habits: "A way open to every one who wishes to conquer an evil habit is to take a course opposed to the one toward which his passions impel him. Opposition will break down carnal desire, and opposition can break down anything." Whoever does a good deed from the sense of duty imposed upon him builds up a good habit. The child at first runs away from school, but after being for a time forced to attend, he finally becomes a student whom nothing can turn from the path of knowledge. If what is against nature is made a habit it finally becomes a part of the nature.

Knowledge of God, obedience to Him, and worship of Him, are what men need, for the knowledge of God, obedience, and worship, are the food of the heart. A man may not relish this food, even as some lunatics do not like good food. But the doctor of the sick heart who provides the medicine needed in such a case is the teacher of God's law. Whoever heeds the law and observes its prohibition is on the way to be saved.

Good moral character is of three kinds. First is the character good by nature, created in man by the Most High from the day of birth. Second is the character that is good by acquisition, where the taste for what is good is gained by attentively doing what is right. Third is the character borrowed from good men by constant association with them. The man who has these three united in his person: who is good by nature, good by association with good men, and good by studiously doing what is right, that man is perfect. On the contrary, the man who has the opposites of these united in himself, who is of evil nature, associates with evil men, and does what is wrong, that man is in the profoundest depths of wickedness. Many are the stages between these two extremes, for the goodness or the badness of a character is in direct ratio to the amount of good or evil which is done from choice.

THE MORAL PHILOSOPHER AND THE MORAL LIFE.—I.

PROFESSOR WILLIAM JAMES.

International Journal of Ethics, Philadelphia, April.

THE main purpose of this paper is to show that there is no such thing possible as an ethical philosophy, dogmatically made up in advance. We all help to determine the content of ethical philosophy so far as we contribute to the race's moral life. In other words, there can be no final truth in Ethics, any more than in Physics, until the last man has had his experience and said his say.

First of all, what is the position of him who seeks an ethical philosophy? To begin with, he must be distinguished from all those who are satisfied to be ethical sceptics. Ethical scepticism, so far from being the possible fruit of ethical philosophy, can only be regarded as that residual alternative to all philosophy, which, from the outset, menaces every would-be philosopher who gives up the quest discouraged, and renounces his original aim. That aim is to find an account of the moral relations that obtain among things, which will weave them into the unity of a stable system, and make of the world what one may call a genuine universe, from the ethical point of view. So far as the world resists reduction to the form of unity, so far as ethical propositions seem unstable, so far does the philosopher fail of his ideal. The subject matter of his study is the

ideals he finds existing in the world; the purpose which guides him is this ideal of his own, of getting them into a certain form. This is his only positive contribution, and at the outset he should have no other ideals.

There are three questions in ethics which must be kept apart. The *psychological*, the *metaphysical*, and the *casuistic*. The psychological question asks after the historical *origin* of our moral ideas and judgments; the metaphysical asks what the very *meaning* of the words good, ill, and obligation is; the casuistic question asks what is the measure of the various goods and ills which men recognize, so that the philosopher may settle the true order of human obligations.

The psychological question is, for most disputants, the only question. When your ordinary doctor of divinity has proved, to his own satisfaction, that an altogether unique faculty, called conscience, must be postulated to tell us what is right and what is wrong; or when your popular-science enthusiast tells us that "apriorism" is an exploded superstition, and that our moral judgments have gradually resulted from the teaching of the environment, each of these persons thinks that ethics is settled, and nothing more is to be said. The familiar pair of names, Intuitionist and Evolutionist, so commonly used now to connote all possible differences in ethical opinion, really refer to the psychological question alone. I have not space to enter upon the subject in all its details, and will, therefore, content myself with the dogmatic expression of my own belief, that the Bentham, the Mills, and the Bains have done a lasting service, in taking so many of our human ideals, and showing how they must have arisen from the association with acts of simple bodily pleasure and relief from pain. But it is surely impossible to explain all our sentiments and preferences in this way. They go with other things that can be so explained, no doubt. But their origin is in incidental complications to our cerebral structure, a structure whose original features arose with no reference to such discords and harmonies as present themselves *e. g.* in the love of drunkenness, bashfulness, the terror of high places, the tendency to sea-sickness, to faint at the sight of blood, the susceptibility to musical sounds, the passion for poetry, for mathematics, etc., etc. Well, a vast number of our moral perceptions, also, are certainly of this secondary and brain-born kind. The moment you get beyond the coarser and more common-place moral maxims, the Decalogue and Poor Richard's Almanacs, you fall into schemes and positions which, to the eye of common sense, are fantastic and overstrained. The feeling of the inward dignity of certain spiritual attitudes, as peace, serenity, simplicity, veracity; and of the essential vulgarities of others, as querulousness, anxiety, egoistic fussiness, etc.; are quite inexplicable except by an innate preference of the more ideal attitude for its own sake. "Experience" of consequence may truly teach us what things are *wicked*, but what have consequences to do with what is mean and vulgar?

Next in order is the metaphysical question of what we mean by the words obligation, good, and ill.

Such words can have no relevancy in a world in which no sentient life exists. The moment one sentient being, however, is made a part of the universe, there is a chance for goods and evils really to exist. Moral relations now have their *status* in that being's consciousness. So far as he *feels* anything to be good, he *makes* it good; and being good for him, it is absolutely good, for he is the sole creator of values in that universe. There can be no question of the truth of his judgment. Truth supposes a standard outside the thinker to which he must conform. In such a *moral solitude* as we are supposing, there can be no outward obligation. The only trouble the God-like thinker is likely to have, will be over the consistency of his own several ideals with each other. Some of these will no doubt be more pungent and appealing than the rest, so the thinker will have to order his life with them as its chief determinants, or else remain inwardly discordant and unhappy.

But however he may straighten out his system, it will be a *right* system, for, beyond the facts of his own subjectivity, there is nothing moral in the world.

EDUCATION, LITERATURE, ART.

SCIENCE AS AN EDUCATOR.

ADOLPHE HATZFELD.

Revue Bleue, Paris, April 11.

IN the *Revue des Deux Mondes* has just been published an article by Mr. Berthelot, whose high position gives considerable importance to what he writes. He maintains that hereafter in our higher schools the principal subject of study should be science, and not letters. I cannot undertake in a brief article to treat all the numerous points handled by Mr. Berthelot. I, therefore, go straight to his capital point, which is that science ought to supplant letters in our schools, because science is truly and in a high degree an educator, as well from a moral and intellectual, as from a material point of view. Let us examine the arguments by which he seeks to sustain this proposition.

I mention first an argument which touches a matter of conscience. In the opinion of Mr. Berthelot, scientific education would have the immense advantage of destroying all superstition—that is, all religious belief. "It is by becoming acquainted with physical laws," says he, "that science during the last two centuries has changed the conception of the world and overthrown irrevocably the notions of miracle and the supernatural. The object of science is not only to form useful men, but to form useful citizens freed from prejudices and the superstitions of former times."

To answer this argument it is sufficient to suggest an opposite hypothesis, and to ask Mr. Berthelot what would be his opinion of a government, either Protestant or Catholic, which would propose to diminish the quantity of science taught in schools, because that government might think science dangerous to faith? For the purposes of the argument, it is of no consequence whether or no the incredulity which Mr. Berthelot thinks a good thing is desirable; or whether scientific culture results in destroying religious belief, as he pretends—although he seems to have forgotten Newton, Pascal, Cuvier, and, in our time, Cauchy, Le Verrier, and Pasteur. It is sufficient to ask what right Mr. Berthelot has to impose his scepticism on those who do not share it; and by what right he, disdaining liberty of conscience, would prescribe to Christian fathers and mothers a system which, in their opinion, would cause their children to be unbelievers?

Another argument of Mr. Berthelot relates to what he calls the special educating value of the sciences. Some of these, he says, the mathematical sciences, give more precision to the reasoning power; others, the natural sciences, give more exactness to observation than letters. Reasoning power and observation are the master faculties of the intellect. From this Mr. Berthelot concludes that letters ought to give way to the sciences in a well-regulated system of education. This argument is specious, but will not bear examination. It is true that the founders and creators of science have their faculties of reasoning and observation greatly strengthened and enlarged by the cultivation of science. Admit, if it please you, that it requires equal, or even greater, inventive genius and reasoning power to create analytical geometry, like Descartes, than to compose the *Philippics*, like Demosthenes; that one must have equal, or even greater, exactness of observation and ability to draw inferences, in order to make the discoveries of Archimedes and Newton, than to write the tragedies of Racine and the comedies of Molière. Does it follow that the pupil, who receives science ready made, makes the same effort of reasoning and observation as he who creates science? Does not memory play a considerable part with the one who learns the theories of geometry, the formulas of algebra, the equivalents of chemistry, especially in early years, when the scholar is learning the elements of science, before his intelligence has developed? To ask these questions is to answer them. It is not true that the

pupil who begins arithmetic, geometry, physics, chemistry, reasons or observes more than he who, in order to translate a Latin or Greek phrase, is obliged to analyze words, to construe phrases, to seek the connection of ideas, in order to understand the sense; or who has to question his own impressions, to interrogate his own sentiments in order to compose a narrative, a letter, or an essay. Thus the corner-stone of the system, in the name of which Mr. Berthelot attacks literary education, tumbles to pieces.

Yet, even if we grant to Mr. Berthelot the point just discussed, he will be far from having gained his cause. If the prime need of man be to live, and his first duty be to live well—something which cannot be done without knowing himself, men, and human things—it is not necessary to be a great scholar to comprehend that the equality of triangles, the combinations of carbon with oxygen, or the orbits of the planets teach nothing about life—while, on the contrary, poetry, history, eloquence, delineate human life, in a manner corresponding in some sort to the different ages of the world—more natural and simple by the writers of antiquity, like the men and the people they represent—richer, more extensive, more complex, by modern writers;—that the work of a Homer, a Sophocles, a Thucydides, has more virtue than the work of a Euclid for forming men; that intercourse with these great observers, these great painters of human nature, imparts to a child and a young man just ideas and sentiments, and adds to the personal observation of each of them, necessarily limited by the small frame of his life and by his inexperience, the accumulated experience of the great geniuses of so many centuries, applied, with superior foresight, to subjects the most diverse.

Thus, while it may be true that the study of science gives more strength to the reasoning faculty, and more exactness to observation, it is none the less certain that the subjects upon which scientific reasoning and observation are employed, are too technical and too special to be made the foundation of education; that these subjects teach nothing about the moral life; that they embrace nothing which can awake or develop in human souls an idea of the beautiful or the good; and that, consequently, science is not an educator in the true sense of that term.

EARTH, AIR, FIRE, AND WATER IN GERMAN MYTHOLOGY.—II.

FELIX DAHN.

Westermann's Monats-Hefte, Braunschweig, April

HAVING already discussed the four great realms of nature, as represented in the chief gods of the ancient Germans, let us now enter on the more attractive study of the intermediary beings, between gods and men, which exist in, and preside over the "four elements;" although one can barely do more than indicate the abundance and richness of the material at command.

The world praises, and no one more beautifully than Schiller in his "Gods of the Grecian Land," the vivid, fine, deep feeling for Nature, displayed by the Græco-Italians, who animated, spiritualized, and deified the whole surrounding landscape. The mountains with oreads, the trees with dryads and hamadryads, the brooks and streams with nymphs and naiades, the river-gods, the woods with fawns and sylphs, and the ocean with its mermaids. But this warm sympathy with nature was not confined to the Græco-Italians, and must be regarded as a common characteristic of the Aryan race, as is abundantly evidenced in the mythology of the Hindoos, Celts, Slavs, and Germans. The difference between them and the Greeks in that, as in many other departments, consists mainly in this, that under the favored sky of Hellas, and amid their exceptional surroundings, the Greeks fashioned the natural divinities in wondrously plastic beauty and clear delineation. Their Olympians, for example, display a perfect plasticity in comparison with the picturesqueness of the German Asen. While

among the northern branches of the stock, including the German, instead of the plasticity, clearness, and beauty of the Greek, we find a yearning, a restrained intensity of nature, expressing itself in fantastic shapes—picturesque, but rather hinting darkly at the thought than expressing it clearly. Perhaps, if Teutonic heathendom had bequeathed us countless remains of art, as have Greece and Italy, we might have a clearer perception of their lesser deities; but the harder north wanted not only the clear skies of Greece and Italy, but its sons were too intensely occupied in the struggle for existence to accumulate wealth or enjoy the careless, easy life of their Hellenic cousins; and those conditions were less favorable to the development of plastic art, although they inherited an equal aptitude for it. Still, as regards number and variety, and in the depth and delicacy of their conceptions, as shown in peopling nature with their creations, the Germans, Celts, and Slavs were no whit behind the Greeks and Italians.

In fire, naturally, there lived and breathed only the sons of Surts and Muspels, the Loki or fire-giants; the destroying element was no medium for the existence of varied types of life; it is also evidence of the most heroic courage and endurance, to penetrate the waving flames. None but the giants of the volcanic islands can exist in this devouring element. The legend of the Salamander appears to be oriental. The Hell of the Germans, regarded as a place of punishment, was cold and wet; it was Christianity that first made Hell hot for us.

But passing to the atmosphere, the ether from the mountain peaks to Asgardh in the blue heavens, above the rainbow-bridge, is the abode of the light elves—beautiful beings, generally well disposed towards man and helpful, yet frequently capricious, and easily irritated. "Beautiful as an elf," is the highest tribute to womanly beauty.

Here, in air, they swarm and weave and glisten in countless throngs, for they can make themselves as small as the motes in the sunbeam's track.

Water under every form, from the ocean to the smallest spring, or the tiniest thread of spray that glistens as it falls over the smooth rock, is full of these lesser deities in countless variety; and (apart from the wicked water giants), all of elfin character. There are elves in the waters as well as in the realms of light and air, and as we shall see presently, there are elves, but dark elves, cradled in the lap of earth also.

The elves, and especially the water elves which make their abode in waterfalls, springs and brooks and lakes, love passionately, and are skilled in song and dance. One has heard of the legend of those elves whose last strophe dare not be played, lest gods and men, and every living creature, yea the seemingly immovable mountains, and the stars of heaven hearing it should be excited to dance, and dance without ceasing. They blow upon the pipes, or play the harp with such wondrous skill, that the traveler is rooted to the spot, and the sailor plunges into the depths in his mad efforts to reach them. They love dancing, too, and are incomparable dancers. The elfin-ring dances which they indulge in on moonlight nights in forest glades, leave their traces on the dewy grass. They delight, too, on fine evenings to dance under the village lime-tree. No one knows whence they come, but woe, if they overstay their time, if they let the vesper bell surprise them, or fail to return home before the evening star is reflected in the still waters of the lake. There are numerous legends of elf maidens who have fallen in love with Walkurs and even with men, and sometimes married and lived long years with them, but sooner or later there arises an irresistible longing for home and freedom and elfish joys, especially when the husbands, with unworthy curiosity, break their promise, not to watch them during the appointed hours in which they assume their own proper shape for communication with their fellows.

As to the earth elves we must confine ourselves to a brief notice of the dark elves, dwellers in the cavernous depths of the mountains, whose being and doing has formed the theme of so

much legendary and fairy lore. We recognize them, the droll little men, with the red caps on the thick old-looking heads, with the fixed elfin eyes and shaggy, flowing beard; with their capuchin mantles and the little goat or goose feet as they guard their treasures of the rich red gold; with their glowing forges, deep in the hollow of the mountain, where they forge utensils and weapons, and understand the secrets of nature. They are sometimes regarded as guardian spirits of man's flocks and herds and houses. Sometimes they even follow man to his home, and there, if kindly treated, bless kitchen, cellar, stall, and store-house; but if insulted, vanish forever, and often not until they have inflicted terrible vengeance on their insulter.

COMET LORE.

FRANCIS HENRY BAKER.

Gentleman's Magazine, London, May.

OF all celestial bodies, none, perhaps, have been the subject of so much curious speculation, both among the learned and the unlearned, as comets. This is but natural. The appearance in the sky of an object so different from sun, moon, and stars, cannot fail to awaken feelings of alarm, wonder, interest, or curiosity, according to the knowledge and intelligence of the beholder, the circumstances in which he is placed, and the disposition of the age in which he lives. Although they have long been recognized as material bodies, obeying the laws of motion and of gravitation, in their passage through space, there is still enough of mystery about them to interest both the scientific enquirer and the ordinary observer.

We have no authentic record of the apparition of comets in the patriarchal ages of the world. It is to ancient Egypt that we trace back the stream through which the liberal arts and sciences flowed into, and became incorporated in, our western civilization. On this point however, our sources of information are singularly barren, for although both the Chaldeans and the Egyptians are said to have predicted the return of the comets, Eudoxas, while bringing over to Europe the learning of the Egyptians made no mention of comets.

We first find attention paid to these phenomena, and definite theories propounded respecting them, among the Greeks. Anaxagoras and Zeno thought they were formed by the clustering of many small planets. The Pythagoreans held that they were permanent bodies revolving round the sun like the planets, but in more extensive orbits. Aristotle pronounced comets to be mere exhalations from the earth, ignited in the atmosphere.

But these inquiries into the physical constitution of comets, by no means banished, even from the minds of the philosophers themselves, the belief in their mystic connection with terrestrial events. Sometimes their appearance denoted divine beneficence, as when, on the expedition of Timoleon of Corinth, the gods announced success to the adventure by a burning flame which shone in the heavens, and preceded the fleet until it arrived in Sicily; and three centuries later, Augustus Cæsar interpreted the appearance of a comet at the commencement of his reign as a token of prosperity to himself, at the same time that he encouraged the conceit that it was the vehicle by which the shade of his predecessor, Julius, was conveyed to his place among the demigods. Generally, however, comets were the precursors of evil events—the death of great men, war, famine, national humiliation, etc.

The state of the subject, in the Western world, in the first century of the Christian age may be gathered from Pliny, who, after describing the frightful aspects sometimes exhibited by comets goes on to say: "It is generally regarded as a terrific star, and one not easily expiated. . . . It is thought important to notice towards what part it darts its beams, or from what star it receives its influence, what it resembles, and in what place it shines. If it resembles a flute it portends something unfavorable respecting music," etc.

With the introduction of Christianity came a change of

sentiment respecting comets. Aristotle taught that they were atmospheric meteors. They were, therefore, under the domination of the Prince of the Power of the Air. In classic times comets had presaged events of varied character—sometimes good, more often evil. After the decline of Paganism and throughout the Dark Ages, they became wholly malevolent. They came to be looked at, less as presages or divine warnings than as actual powers of evil, themselves the causes of the calamities which followed. As illustrating what may be termed the demoniacal theory of comets, we may cite the following two examples: Amid the darkness, superstition, and ignorance of the closing years of the tenth century, when all Christendom was expecting the Millennium, Gerbert, afterward Pope Sylvester II., and his pupil, Adelbold, attained such skill in the practical study of astronomy as to obtain the credit of foretelling the advent of the comet which, among other signs, was to usher in the new order of things. Their success in this respect was imputed to criminal familiarity with the powers of darkness. In 1456, the Turks, having overrun South-eastern Europe and threatening Vienna, a large comet appeared, spreading dismay throughout the Christian world, which saw in the strange star a mysterious power in league with the forces of Antichrist. The Pope, Calixtus III., formerly exorcised the comet as if it were a veritable demon, and the faithful, in the same petition, prayed for deliverance from it and the conquering Moslem.

A belief in the connection of "blazing stars" with revolutions and popular insurrections was very general in the troubled times of the sixteenth and seventeenth centuries; and long after the revival of learning, when more or less intelligent views were taken of natural phenomena, the philosophic purveyors of natural knowledge, while allowing a material existence to "blazing stars," as they then came to be called, still clung to the supernatural character of their visits, and the writers of the sixteenth and seventeenth centuries exhibit a curious mixture of science and superstition.

ON THE ENORMOUS ANTIQUITY OF THE EAST.

PROFESSOR MAX MÜLLER.

Nineteenth Century, London, May.

Inaugural address delivered before the Royal Asiatic Society, March 4, 1891.

WHEN people speak of the East, of Oriental languages, Oriental literature, Oriental art, or Oriental religion, their idea generally seems to be that all that belongs to the East is extremely old and very mysterious. If then my lectures are meant to arouse popular interest in Oriental studies, in the languages, literature, art, religions of the East, it may not seem very wise to say anything that might break the charm that attaches to the antique and the mysterious.

And yet, if I were asked to say what, in our time, is the distinguishing feature of Oriental research, I should say that it was the endeavor to bring the remote East, closer and closer to our own time, and to dispel, as much as possible, that mystery which used to shroud its language, its literature and its religion. So long as the Egyptian is a mere mummy to us, the Babylonian a mere image in stone, the Jew a prophet, the Hindu a dreamer, the Chinaman a joke, we are not yet Oriental scholars. The Wise Men of the East are still mere strangers to us.

What charm is there in mere antiquity? What are four thousand, what are six thousand years, when we become geologists? What are the oldest Egyptian mummies compared to the megatheria embalmed in the sarcophagi of nature! Mere antiquity, it has always seemed to me, can lend no real charm to Oriental studies.

First of all, what we call ancient in literary productions is not so very ancient after all. Our libraries and museums contain little that is over four thousand years old. Man's life on earth is only in its beginnings. The future before him is immense; the past that lies behind us is but the short preface

to a work that will require many volumes before it is finished; before man has become what he was meant to be.

Secondly, when we speak of literary works of two, or three, or four thousand years before our era, we are not really on what is properly called historical ground. I am by no means a sceptic as to the remote antiquity assigned to Chinese, Egyptian, Babylonian, and Indian literature; but I think we are too easily tempted to forget the important difference between authentic and *constructive* history. Constructive history may be quite as true as authentic history, still we should never forget the difference between the two.

If we bear this difference in mind, I should say that the authentic history of India does not begin before the third century, B.C. Everything in India before that time is purely constructive. But is it, therefore, less certain? I believe not. The language has gone through changes which must have required centuries. In fact, if we ask ourselves how long it must have taken before a language like that of the Vedic hymns could have become what we find it to be, ordinary chronology, seems altogether to collapse.

Egyptian chronology, no doubt, carries us much further than the chronology of India. Menes is supposed to have reigned 4000 B.C., and if we do not admit a division of the empire among different royal dynasties, the date of Menes might be pushed back, even further to 5600 B.C. Lepsius, however, is satisfied with 3892, and Lieblein with 3893; but all Egyptian dates depend on the construction which we put on Manetho's dynasties, and on the fragments of papyri, like the Royal Papyrus of Turin.

The chronology of the Old Testament is likewise constructive. The Hebrew text, as we now possess it, cannot be referred to an earlier date than about 500 B.C.

And what applies to Egypt and Judea applies still more strongly to China. The historical traditions of China may reach back very far, but we must never forget one fact, which Chinese historians are very apt to forget, viz., the destruction of all ancient books by the Emperor Khin in 213 B.C.

As to the early history of Babylon, it is well to learn to be patient and to wait. The progress of discovery and decipherment is so rapid that what is true this year is shown to be wrong next year.

But whatever the result of these chronological speculations may be—whether Oriental history begins five or four or three or one thousand years before our era—I ask again, what is the charm of mere antiquity?

If we can discover in the past the key to some of the riddles of the present; if we can link the past to the present by the strong chain of cause and effect; if we can unite the broken and scattered links of tradition into one continuous wire, then the electric spark of human sympathy will flash from one end to the other. The most remote antiquity will cease to be remote. It will be brought near to us, home to us, close to our very heart. We shall be the ancients of the world, and the distant childhood of the human race will be to us like our own childhood.

SCIENCE AND PHILOSOPHY.

THE SUN'S RADIATION OF HEAT.

A NEW THEORY.

W. GOFF.

National Review, London, April.

ONLY comparatively in recent years has the true nature of heat been properly ascertained. It was in Newton's time believed to consist of a subtle fluid, named caloric, which was mutually exchanged between all bodies. Heat is now known to be a form of motion communicated to the ultimate particles of matter by means, it is thought, of an imponderable, invisible medium, of infinite tenuity and elasticity, called the luminiferous ether. This ether is supposed to fill all space and to permeate the interstices of the hardest and heaviest substances.

The glowing sun is composed of infinitesimal molecules and atoms of matter, vibrating with inconceivable rapidity in the

ether which pervades every portion of his mass. The vibrations produce waves which are radiated across the vast ethereal expanse to our planet at the rate of 186,000 miles a second. The ether-waves, when they come in contact with matter, set up the internal molecular motion we know as heat, and their pulsations on the retina of the eye produce the impression we perceive as light. When we stand before a fire and feel its warmth, the heat is communicated to us instantaneously, by means of the ether which pervades the chemical particles of which the air is composed.

That heat and light must be conveyed in some such way as I have mentioned is now universally admitted, but it is not a truth capable of positive demonstration. Also, with regard to the sources of the sun's heat, men of science are satisfied that it cannot be supported by combustion, or to any appreciable extent by the impact of meteors, but must be recruited by the gradual contraction of the gaseous portion of the mass; though the shrinkage would be too slow for direct observation.

Astronomers have calculated that at the present rate of radiation the sun could not have lasted more than about 18,000,000 years, unless the heat has been supplied by some means unknown to science. On the other hand, geologists and biologists, to meet their conclusions, require a far longer time for the past duration of the system. The antecedent probability appears to be on the side of the longer period; and what I claim is that, so far as loss of heat by radiating heat forth is alone concerned, our luminary's past duration may have been far more protracted than the longest extent now demanded.

We have every reason to believe that there is, practically, as complete an absence of heat in space, as we can perceive at night there is a dearth of light. The fact that the farther we ascend above the earth's surface the colder becomes the temperature of the air, makes it quite certain that the void region beyond the earth's atmosphere must be cold to the last degree. Yet the sun is supposed to be constantly performing work equal to melting ice or raising water to an enormous temperature in his surrounding medium, namely, work equivalent to producing heat outside his mass in all directions. No doubt our luminary would impart the heat in question, if he were surrounded by the ice or water. It is admitted, however, that the sun is environed by a medium that must for all intents and purposes be a void. Yet it is maintained, in effect, that radiating to empty space should exhaust his energy to the same extent as the emitting of heat to the above-named substances would do. The present estimates, then, of the sun's annual expenditure are based upon the assumption that he is pouring forth in all directions the enormous amount of heat I have indicated. This assumption appears to me wholly unwarrantable.

Professor Clerk Maxwell, Balfour Stewart, and, I have no doubt, all the authorities, admit that there is a great difference in form between the energy of pure radiation, or radiant energy, and that of absorbed heat. It appears to me that these energies must differ as much in value as they do in form. Pure radiation is merely the result of a certain definite work accomplished within the sun, by which its vast temperature is sustained; and his expenditure of heat is not at all influenced by the velocity or rapidity of the vibration of the ether-waves, which proceed outwards in all directions.

Different, however, is the case of the communication by the sun of the heat which is absorbed. We gather from the mechanical equivalent of heat—as, for instance, the energy expended in melting a vast quantity of ice—and from the law of the conservation of energy, that the radiation of a vast amount of absorbed heat should have a reflex exhausting effect upon the sun's supply of energy. There is not a shadow of proof, however,—the evidence is all the other way,—that pure radiation could have any reflex influence of the kind.

The reason assigned for the belief that the sun and each of the stars is constantly pouring forth a never-ceasing stream of

heat, appears to be based on Newton's law of cooling, to the effect that "the quantity of heat lost or gained by a body in a second is proportional to the difference between its temperature and that of the surrounding medium." Newton was a persistent upholder of the material theory of heat, a view now quite abandoned. Dulong and Petit have proved that the above law is not of general application; but assuming it to be practically valid, it refers to the fact only of the amount of loss or gain of heat in a second, varying proportionally with the temperature.

On a clear, frosty night, when we behold the planets with the stars, many of them far larger and hotter than our sun, gleaming in space, a medium that we know must be everywhere colder than the coldest temperature we could experience, and we are told that the sun is perpetually giving out heat sufficient to boil per hour 700,000 millions of cubic inches of ice-cold water, our sensations supply no evidence at variance with the thesis I have been maintaining. In warm weather, on the other hand, when we are enjoying the sun's light, and reflect that even at a considerable distance from his surface the most solid rocks would be quickly reduced to ashes, it may seem at first hard to realize that our luminary could only expend that stupendous energy when there was the requisite matter to operate upon. I think the difficulty arises from our still half-unconsciously entertaining the material conception of heat, and that when we form a clear representation of the undulatory theory, the notion that the sun cannot radiate forth more heat than is absorbed, appears the more natural view of the case.

It appears to me that argument might be piled on argument in support of the view here advocated, and I am not aware that a single plea can be urged in favor of the received theory. Equally against it seem both the *a priori* evidence from the supposed enormously long geological periods, as well as the *a posteriori* demonstration from the mechanical equivalent of heat and the analogy of terrestrial radiation. Also, that the sun should be constantly expending in all directions a vast amount of energy for no apparent purpose, would be repugnant to our notion of the general order of things; though, perhaps, our finite minds may not always be able to decipher perfection in the works of Nature.

LUMINOUS MICROBES.

Revue Scientifique, Paris, April 18.

MR. W. BEYERINCK, whose interesting researches have already largely contributed to an acquaintance with the biology of luminous microbes, has continued his studies of them. In an important memoir, just published in the *Archives néerlandaises des sciences exactes et naturelles*, he undertakes to show what are the elementary substances necessary for the activity of the light-giving function in the known luminous species.

There are five species of light-giving microbes. First, there are the common luminous bacteria of the phosphorescent fish. Of these there are two species. Of the two the most luminous is the *Photobacterium Pflügeri*, which is also the most luminous microbe known; the other is the *Photobacterium phosphorescens*, of which the light is not so strong. From a morphological point of view, *Ph. phosphorescens* has a form more or less spheroidal or oblong. The *Pflügeri* is longer. The luminous bacteria of the Baltic are found in two varieties of one species; the *Photobacterium Fischeri* which liquefies gelatine, and the *Ph. Fischeri F. Baltica*, which does not liquify gelatine. This is really the sole difference between the two varieties. Two allied species—completing the number of five—are the *Ph. indicum* of the West Indian seas, and the *Ph. luminosum* of the North Sea. These two species quickly liquify gelatine.

The luminous power of *Ph. indicum* is great, and in that respect it ranks next to *Ph. phosphorescens*. Like all the luminous bacteria, *Ph. luminosum* and *Ph. indicum* are extremely

sensitive to the presence of small quantities of sugar in their aliment. One per cent. of glucose or even less will completely extinguish the light-giving power of the *luminosum*, which with from three to five per cent. of glucose becomes incapable of liquifying gelatine, while larger doses kill it. The *Ph. indicum* is a little less sensitive to glucose. It still continues to give light after the addition of four per cent. of glucose; but under these conditions it takes on involved forms.

M. Beyerinck gives the name *auxanographie* to the method which he employs to prove the influence of this or that alimentary substance upon the different functions of microbes. According to him, the light-giving function, in the luminous bacteria, as in all the luminous creatures of the organic world, exists in living matter only. He has never succeeded in isolating any luminous element or in making any light-giving matter become luminous, except in living cells. Mr. Radziewsky, however, is of a different opinion and likens organic phosphorescence to chemical phosphorescence, produced by the combination of certain chemical substances.

A question put by Mr. Beyerinck is whether, in the struggle for existence, microbes derive any advantage from their light-giving function. He answers this question in the negative. Observation so far does not warrant us in believing that the light emitted by microbes is in any way useful to those organisms. The light seems to be the accidental consequence of chemical transformations; and this conclusion is corroborated by the fact that *Ph. luminosum*, for example, is much easier to obtain and preserve in a non-luminous than in a phosphorescent condition. This microbe becomes luminous only at a low temperature towards 15° 6'. On the contrary, it is killed by insufficient nourishment and a temperature too low; and it is in this condition that it is commonly found on the sea shore. Other bacteria, *Ph. Pflügeri* and *phosphorescens* are, it is true, less delicate. Nevertheless, when their carbonized aliment is very insufficient, their luminous power completely disappears, so that in reality, these microbes pass the greater part of the year, in the sea and on the shore, without emitting any light.

With the researches of Mr. Beyerinck on the light-producing alimentation of luminous microbes, should be noticed the recent labors of Mr. C. Gessard as to the influence of the nature and composition of nutritive matter upon the production of the pigments of the *Bacillus pyocyaneus*, the microbe which secretes a blue and green coloring matter. The production of the pigments is similar, in many respects, to the production of light. Both are produced under the condition of good alimentation and good health in the microbes, and testify to the appearance, under proper conditions, of a function, which of late years has been happily styled the function of luxury—since, in fact, this function, distinct from nutrition and multiplication, is indispensable neither to the life nor to the reproduction of micro-organisms.

Mr. Gessard has discovered that the *Bacillus pyocyaneus*, in order to manufacture the two pigments which characterize it when in good health, has need of a special medium, the ordinary *bouillon* of cultures in the laboratory. Upon the albumen of an egg, the green pigment alone appears. This last does not appear in mediums formed of peptin and gelatine. Also it has been discovered that the addition to the nourishment of glucose, which kills the luminous microbes, stops the production of the blue pigment characteristic of the pyocyanic bacillus.

Moreover, as yet we know only vaguely what it is that makes microbes dangerous to human life; but the most recent researches seem to agree in attributing this terrifying quality of microbes simply to an aptitude to multiply and reproduce themselves. This dangerous quality of microbes appears to depend, however, on the quantity and quality of poisonous substances which it secretes, and this poison-producing function is also a very delicate function of luxury and dependent solely on favorable conditions, which it is sometimes very difficult to unite. There are, then, in microbes, three functions,

very nearly related to each other; these are the light-producing, the color-producing, and the poison-producing. Light, color, and poison are three functions superadded to the indispensable functions of life, and which appear to be dependent on conditions which, if not identical, are at least nearly related to each other from a general point of view. The study of one of these functions may help acquaintance with the others; and if we can manage to understand thoroughly the conditions under which poison-producing microbes exercise their peculiar function, we shall soon be able to stop the exercise of that function; that is to say, we shall soon be able to cure infectious maladies.

THE LOCALE OF HOMER'S TROY.

H. DÜNKER.

Vom Fels Zum Meer, Stuttgart, April.

IT is now more than half a century ago, that a picture in a child's history of the world purporting to represent the burning of Troy, awoke Schliemann's boyish resolve to discover the site, and unearth the massive ruins; and every one is now familiar with the fact that he struggled upward from the rank of a shop boy to that of a millionaire, and then devoted his time and means to the realization of his boyhood's ideal, and of the interest excited in the scientific world, by his startling discoveries as set forth in his "Ilios, the Trojan City and Land" and other works, to which Virchow, Bournouf, and others contributed their quota. The name of the Buckowinian parson's son will deservedly find a place in the ranks of the great discoverers who have enriched science with their labors; but his conclusions have yet to stand the sharp fire of criticism, and will hardly escape unscathed. For years to come both these and other contemporaneous archæological discoveries must be made the subject of the closest investigation, and be subjected to the most rigid tests, before the problems connected with them can be wholly cleared up.

But what did Schliemann discover in Hissarlik? In the mass of rubbish and debris rising 58 ½ ft. above the level of the primitive soil, he distinguished seven distinct occupations, in which each set of new comers raised its habitations on the ruins of that which preceded it. That the most recent of these cities is the historical Ilios is beyond question. Its inhabitants, down to the Roman period, boasted that their city stood on the site of Homer's Ilios, and even went so far as to assert, that Ilios never had been wholly destroyed nor abandoned; but we know now that this Æolian settlement never came into actual contact with the supposed Ilios, the city destroyed by the great fire, but that the cities were separated by an interval of time during which another people, presumably Lydians had established themselves on the spot. Such ambitious pretensions having no more solid basis than the desire to interpret facts as they would have them, are common enough among the legends of ancient cities, and even Grecian legends are no more reliable than those of other races. How much more plausible a legend might they have framed, if they had only had an idea of the true history of their city, if they had only known that under their new settlement were the remains of many cities whose ruins were heaped layer on layer, and among them one rich in treasure, which, like old Ilios had been destroyed by fire. And they had come very near to the discovery. Schliemann's excavations show that the inhabitants in the course of sinking a well, had come upon a wall of solid masonry thirty feet below the surface, and had sunk through and below it until they reached water.

Returning to Schliemann, he claims that in the lower 23 feet of the Hissarlik mound, the marked difference in the character of the utensils, enabled him to distinguish two cities, the second of which had been built by a strange people, after the destruction of the first.

Unfortunately these two bottom cities could not be fully investigated, because to have done so would have entailed the

destruction of the third which rested on them. This third city is called by Schliemann "the burnt city," as it appears to have been almost wholly destroyed by fire, while the others in the series afford evidence of only isolated fires. This is Schliemann's Troy on the ruins of which four cities were successively raised, the last of which was the historical Ilios. We will dwell no longer on these than simply to quote Virchow as authority, that all four of these cities were erected by people familiar with the working of metals.

But why conclude that the burnt city must be the ruins of Troy? The only grounds for the conclusion are the richness of its treasure, and the evidences of destruction by fire. That the dwelling of a prince or ruler was unearthed, there can be no doubt, it was a massive stone building, containing immense treasure, which Virchow follows Schliemann in identifying as the treasure of Priam. The chain of argument on which the identification rests is,—so much treasure, in that age, could have belonged only to a great ruler; Priam was a great ruler, and his city was burnt, as was that in which the treasure was found, *ergo* the site of the discovery is old Troy, and the treasure that of Priam, its king.

Schliemann himself must have admitted that the poet of the Iliad (he held fast to the belief that it was the work of one man) had never seen the ruins of Troy, merely the city of Ilios which was supposed to stand on them. How much more would the singers of the Iliad have been inspired had they seen the ruins of Balidagh. The theory that the ruined city had been rebuilt, is opposed to the fundamental conceptions of the Iliad, and all the epic poets, orators and philosophers, until the legend of the Æolian City was promulgated and found ready credence. Schliemann, too, would have to admit that the Homeric poet had credited Troy with the culture of a later date, for in his burnt city there are no traces of swords or iron. But not only is there no evidence, whatever, of any general belief, in the poet's time that Ilios stood on the site of ancient Troy; we have reliable evidence in Herodotus's account of the movements of Xerxes's army that quite another locality was assigned to the city and castle of Priam. In fact there seems no escape from the conclusion that Herodotus meant to indicate the ruins of Balidagh as those of old Troy.

It might fairly be supposed that the Iliad itself should furnish evidence to enable us to determine the site of the ruined city. This would be a simple matter if the poem had been the work of one man familiar with the region, and there had been no irreconcilable differences in the text; but there is strong presumptive evidence that the Iliad is not the work of one but of many; and even assuming that it was the work of one poet, it must be still admitted that it was only a compilation or amalgamation of isolated, and in many cases, contradictory legends. At the same time, it is not always safe to assume that the poet is astray, because the locality does not appear to tally with his description in every particular. It has been objected to Bunarbaschi that its site is on a plain; although, in reality, it is a plain only in relation to Mount Ida which overhangs it. Against Hissarlik might be objected the too close proximity of the sea; against Balidagh the fortified height, especially in its bearing on the Iliad's account of the drawing out of the wooden horse and plunging it down from the rocks as described in the Odyssey. But very little weight attaches itself to objections of this character. Allowance must always be made for poet's license. Even one who had a practical knowledge of the locality might consciously or unconsciously indulge in statements irreconcilable with facts.

But, as Virchow says, Schliemann's excavations, have opened up a view of the structure of tumuli such as has never been equalled, and given us a wide insight into the primeval condition of Asia Minor. His individual discoveries are of inestimable value, but they in no way help to a decision as to the site of Homer's Troy; on the contrary, they tend rather by the rashness of his conclusions to intensify the already existing error and confusion.

EVOLUTION AND THE REALISTIC PHILOSOPHY.

THOS. STOUGHTON POTWIN.

New Englander and Yale Review, New Haven, May.

THERE are some new phases of the theory of evolution which promise to be a great and most important advance upon Darwinism. Le Conte has sounded the key-note of "Resident Force." Weisman has pointed out the "immortal germinal matter" which has been in steady growth since the beginning of animal life, and in which this "resident force" abides. Together they suggest the new doctrine that evolution is from within, a grand *nisus* of nature in which every living thing shares, and that the "universals" have a life and growth of their own, of which individuals are but the manifestation. If this is true, we are no longer obliged to attribute to environment, or aught that is merely external, a power which the average thinker has been slow to accept, beyond its being the mere occasion of unstable varieties.

Let us suppose now that the old realism was and is true, and that the real determinate entity of all animate things is in the genus. Certain it is that the primitive cell holds the determination of genus and species, just as much as, and logically before, it does that of the individual. What then have we but Realism in the physical world? Let us see how the doctrine of evolution shapes itself under this hypothesis.

It is often said very thoughtlessly that "'like produces like' is a great law of nature;" a closer observation discloses the fact that it is only a partial and temporary law; and when we take into view the whole course of animate life, the opposite law is seen to prevail. Everything that grows has its crisis in which a new law supervenes of a production of that which is unlike, and in advance of its former self. Of this, familiar examples are afforded by the metamorphoses of insects and batrachians.

No one thinks of ascribing these changes to the influences of environment upon the early forms of these creatures. Men simply say that it is their nature.

If we look more closely into how these crises occur, we shall see that they have their seat in what is invisible and intangible. Whence *e. g.*, come the peduncle and the flower that the warmth of spring brings out of the biennial plant in its second year? They are not from the last preceding leaf. They have a certain analogy with the leaves, but they are not leaves. It is the entity which subsists in the whole plant which produces them. It is that being and force which determine genus and species as well as the individual, and which can be traced back through all individuals which yield the new development. The force is from within. It is indefinitely older than any given environment, and it is capable of very great resistance to environment. If the plant yields somewhat to conditions and culture, it is only within certain limits, very narrow, compared with all that preserves its identity. What is called the *period* of the plasticity of races, is merely the period before this limit is approached.

As to when and how these crises come about, no one can say why a fruit tree which yields only leaves for nine years should in the tenth bloom and fruit. The secret is locked up in the life of genus and species, and there is no fear that it will not be well kept.

The "how" can be traced to a certain point. In general we can say that in vegetables the crisis first shows itself in what we may call the pre-natal life of the bud.

When we come to animals the demonstrations of Agassiz, Haeckel, and others of embryological life have given to us the pre-natal life of the animal bud. It reveals in its stages the record of animal evolution. It corresponds to the memorials in the fossil records of the past.

Only here we are not dealing with biennial or decennial periods, but with the eonic. Here we tread a sure foundation of stone. At certain crises advance has been made in the pre-natal life of all animals, and we see the result in new races.

The only undetermined point is whether this advance has preceded or followed the new adult individual life. Here lies the question between Darwinism and the dawning of better theories of evolution. Has the force been within or from without? Is it a grand *nisus* of nature going ever forward, regardless of environment, except within certain narrow limits, or is it merely an accidental attrition from without with no demonstrable law, and demanding for its reception the worship of Time and Chance?

To recur to our hypothesis. We are supposing that in the animate world the real being is the "universal" in the genus, and that individuals are but the indices which the genus throws to the surface. Then if these generic entities do not have their crises of advance in their eonic periods of life, they form the single exception to the law of advance which prevails in the kingdom of animate growths.

Genera, whatever theory we may adopt, may be compared to trees. The genus is the tree, the species are the branches, the individuals are the buds and their produce. At their eonic period the genera produce a new prenatal life. The embryonic forces push on to a new stage. Then, at birth, a new genus exists, distinct and perfect, advanced from the parent genus, as that has been an advance upon preëxisting orders, registered alike in the embryo and in the fossils.

Hence we have the new genera in their completeness; no shading; no waiting for an indefinitely slow work; no hunting for missing links, but new genera and species replacing the old as blossoms replace leaves, *per saltum*.

This result having been reached, the old can disappear by immediate death or barrenness.

But are we showing in this vista an infinite series of living genera? The principle of securing immortality of essence gives the answer. When the advance reaches a being stable in his own immortality, no further advance is needed, or possible. This is reached in man. The bloom of his tree fruits in an ethereal immortality.

RELIGIOUS.

AN ANCIENT EGYPTIAN BIBLE COMMENTARY.

THE REVEREND CAMDEN M. COBURN, PH.D.

Homiletic Review, New York, May.

ONE of the Canadians who went on the Egyptian expedition with Lord Walseley, wrote back to his friends, that when he found himself on the banks of the Nile, he seemed to be walking among the pictures in the big family Bible at home.

The Land is the oldest and newest commentary on The Book. Stream and city, and indelible customs, inscribed tablet, papyrus-roll, obelisk, and sarcophagus, are everyday stereotyping graphic illustrations of the Hebraic narrative. This Commentary is so bulky that the present reviewer can do little more in this paper than mention a few selections from its treasures. Voluminous are the *Fulfilled Prophecies* to which The Land bears record, but only a few suggestive instances can be mentioned.

The sceptre has departed from Egypt, the "son of Ham," and the land has been laid waste by the hand of strangers (Zech. x: 11; Gen. x: 6; Ez. xxx: 12) The arm of Pharaoh has been broken, and the sword has fallen out of his hand, and all the nations that dwelt under his shadow have been shaken at the sound of his fall (Ez. xxx: 20; xxxi: 16) The heart of Egypt has melted, and all that work for hire have been grieved in soul, for in truth she has been for centuries working under the hand of a cruel lord. The fishermen lament; for the canals are emptied and dried up (Isaiah xix) and the reeds and flags have withered. The paper industry has utterly vanished, and scarcely a solitary specimen of the papyrus plant can be obtained, even for a museum—according to the specific declaration of the prophet (Is. xix: 6-7). "Moreover they that work in combed flax, and they that weave white cloth" are made

"ashamed" in the presence of English merchants, who to-day monopolize the trade, where, at the date of this prophecy, the Theban looms were sending forth fabrics, which were then the pride, as they are now the astonishment, of the whole earth. The "obelisks" and "pillars" of On have fallen; only one remains upright amidst the vast ruins of the "houses of the gods," which have been burnt with fire (Jer. xliii: 13). Of Memphis, beautiful for situation, the joy of the whole earth, it was written: "Noph shall become a desolation, and shall be burnt up without an inhabitant" (Jer. xli: 19). To-day, not even a single obelisk, or prostrate pylon, or shivered temple wall, marks the site of that famous capital. It has sunk into oblivion. It has become a "desolation."

Turning a few leaves of this wondrous Commentary carelessly, we are struck by the modern title of another chapter: "*Geology and Genesis.*" Herodotus two thousand years ago declared that from his observations in the Delta, he believed that its formation from the Nile deposits must have taken twenty thousand years, and that previous to that time the people must have lived further south. Huxley deemed the remark a profound one, and little more was said on the subject until about thirty years ago, when Mr. Horner inferred from the depth at which he found pottery in the Nile sediment, that the Egyptians must have been on the spot, and actively engaged in the business of life, 11,500 years ago. But in 1883, Sir J. Dawson, to the surprise of most, arrived at the conclusion that the first mud was laid down in the Delta of the Nile, not much earlier than 3,000 B. C.

Several chapters of this Commentary are devoted to the *Geography and Topography of Egypt and Palestine*. Here is described one of the brilliant campaigns of Thothmes, in which his military operations cover the same district, as those of Joshua a century later, and in which he succeeds in capturing very many of the same cities, which were afterwards stormed by the Hebrew captain. Here are also preserved several accounts of travel and adventure in "*Kandan*" and along the sacred banks of the "*Jurduna*," which, although they are almost as bad in places as the Confessions of Rousseau, are yet thrillingly interesting because they were penned upon those very papyri in the days of Joseph and Moses, and because they describe many Biblical towns, and speak of the great stature of the Canaanites, and their moody temper. Even in private letters, passing from the princes of Syria to the kings of Egypt, Ajalon and Ashkelon, and Acho and Jericho, and Megiddo, and many other cities, including even Jerusalem, are mentioned, while the illustrations of many chapters in this magnificent Commentary show the Pharaoh and his army in battle array against the Hittites and the Philistines, or placing scaling ladders against their forts, and breaking down their gates with strong axes.

Besides this, minute and extensive information is given in these pages of stone and papyrus, concerning Zoan, Am, Pithom, Rameses, and other Bible cities. Take for example Pithom and Rameses. The Egyptian versions of the Old Testament, the Coptic, and the LXX., which are a part of this Commentary, have some very interesting paraphrases on the coming of Jacob and his family "near unto Pithom" or "Heropolis," in the land of Goshen. Some of the best preserved sections of this suggestive Commentary are devoted to the *lives of distinguished Men*.

These biographies and autobiographies are enriched with engravings to a much greater extent than those of the present day. The portraits of thousands of the *literati*, the ecclesiastics, and military men of the days of Moses may be found here, many of them looking almost as fresh and immaculate as the day they were painted. Here are multitudes of the dignitaries of the Court. Here, too, are foreign visitors, Greeks from Prehistoric Athens, Libyans, and Cushites; a blue-eyed and white-faced Amorite from Mount Tabor, a heavily bearded and hooked-nosed Philistine from the land of Canaan, a Bedawi from Mount Sinai, and a vast army of Hittites, with their peculiar high boots and Chinese pigtails. Here, too, are the magnificently sculptured and painted portraits of Seti I., the "new king who knew not Joseph," of Rameses II., the Pharaoh of the oppression, and of Menophtah, the Pharaoh of the Exodus, with his small and delicate palm upraised before the gods. The same of which Jehovah said, "I will stretch out my hand . . . and after that he will let you go."

THE TRUE USE OF THE WORLD: THREE TYPES OF CHRISTIAN LIFE.

PROFESSOR EGBERT C. SMYTH.

Andover Review, Boston, May.

WHAT is the true use of the world? Christianity, since it came into free contact with men trained outside of Judaism, has answered this question in three commanding types of the Christian life.

The Greek Christianity said: The world is illusory and vain; rise above it to the real and eternal. It is illustrated in the life of the surpassingly beautiful Macrina and her eldest brother, Basil. Born of parents who each possessed noble lineage, high social position, with strong and fine transmitted traits of character, and growing up amid the brightness, the blessings, the charm of the elder world, the essential elements of worldly good in all time.—houses, lands, an earthly paradise, home in its brightest joys, position, influence, culture, renown—we see them deserting all these and founding each a hermitage on opposite sides of the river Iris, and in humblest garb devoting themselves and all their worldly possessions to the service of the poor. This meaning of Christianity is ever true, as true to-day as when Macrina passed in prayer and triumph from her pallet to Paradise.

As we advance to another type of piety we find that the first great lesson which the Church learned was not lost. In the form of an imitation of Him Who went about doing good, Who had not where to lay His head, and Who in a mountain continued through the night in prayer, Western piety, equally with the Eastern, contemned the world, and mounted even to ecstasy in rapt communion with the unseen Father of Spirits, the infinite and eternal Love.

Yet we find a deeper vein; we soon realize that we are in the presence of a new type—that we have a further answer to the question, For what is life? How shall I use the world? The Greek answer came through the reason; the Latin, through the conscience. The Greek Catholic sought deliverance from vanity and death; the Latin, escape from corruption and judgment. To both the world was a place of discipline; but the one wrestled with it that he might hurl it from him and trample upon it; the other that he might gain strength by the struggle and commend himself to his Judge. The world, said the Roman, is a place of discipline; use it for self-conquest. Christianity to the Greek meant truth; to the Latin, righteousness. The one gloried in the Resurrection; the other stood in awe of the Judgment. To both Christianity said: Renounce the world. But the one fled to the cloister that he might triumph over present ills; the other, that he might escape the wrath to come.

No phenomena are more perplexed and complicated than those of mediæval history. Its most characteristic note is, that it tried to fill this earthly life with an abiding and all controlling sense of an inevitable and awful judgment. It was a masterful world in the greatness of its leaders; everywhere, in its distinctive and prophetic movements, there is an exuberance and prodigality of unwasted strength. I cannot but think that in its gigantic failure, as in its almost miraculous power and successes, the mediæval piety may well be taken to heart. What powers of Christianity does it reveal through human conscience and Christ, the Judge! But Christianity is greater than conscience, as Christ is more than a Judge. The probationary theory does not give the highest or completest view of life or the world.

Death still baffles and mocks at human hopes, as when Macrina's lover perished in the ardor of his passion. *After death the judgment* is as true a scripture now as when the deep shadow of the day of doom rested on all Christendom, and life was either a penitential discipline for Heaven or a "street to hell."

To use the world aright we must be superior not only to its natural but to its moral evils. It is one of the many reasons for regarding the Roman type of Christianity as an advance

upon the Greek, that it was *through it* there came a richer and nobler type than either. The new and better type came through the Western church. Martin Luther, its first great herald, found the truth of his own life, and the experience which enabled him to show countless others the truth of theirs, in an Augustinian convent, as a monk, through Staupitz, the head of his order, at the confessional, from a sermon by one of the most devout and churchly of mediæval saints, and by the free use of a Latin Bible belonging to a monastery.

As a priest, Luther had been taught that righteousness is partly natural and partly supernatural; the latter power being lodged in the Church, ministerially, vicariously. Trust the Church for it, and leave the Church to secure it to you; follow her lead; obey her rule. But when Luther tried this, he found that he constantly failed in his part of the contract. He had no ability equal to the task. Every man is bound to be truthful, honest, faithful in his calling, but not every one can be a monk. The Church never wholly lost its grip of the individual conscience. Luther could not accept the compromise which had come into vogue between the demands of the law and man's ability to comply. Perfection of virtue could not be attained by walling out a domain where the moral law did not obtain, and then letting in satisfactions won in this very field through services not ethically required. The Church could not satisfy the conscience in him which it had roused and trained. Salvation is righteousness,—righteousness equal to the judgment. He had no such righteousness. He could not find it in the inclosures of the Church. Christ's righteousness was exalted there; but how should that righteousness avail for him.

He found deliverance, victory, peace, when he learned that God's righteousness is revealed in Christ; that it is God Himself coming forth from Heaven into human life, capable of retrieving the wrong done in the world and of recovering that world. Luther begins with affirming two propositions respecting liberty and servitude:

"A Christian man is a free lord of all things, and subject to no one.

A Christian man is a dutiful servant of all things, and subject to every one."

Luther works out the harmony of these paradoxical statements wonderfully, though briefly and aphoristically.

As Christians we are not slaves. Good works are not the wages which we pay for a heavenly inheritance. The only service which pays is that which is no more a service, but the royal largess of love—given not to acquire, but because the giver is heir and lord of all things, and gives what he has.

The true use of the world is, not merely to rise above it, not chiefly to gain its discipline, but to save it.

ALL THE HUMAN RACE FROM THE SAME PARENTAGE.

REVEREND E. A. STAFFORD D.D. LL.B.

Canadian Methodist Quarterly, Toronto, April.

THE study of man will always have a deep interest for man himself. His origin is sufficiently involved in mystery to admit of different opinions on the subject. Are all races and varieties the progeny of one original pair, or were there several creations, each giving rise to a race after its own type?

Those who contend that all mankind are the progeny of a single pair, are responsible for an explanation of the diversity in color, structure, type, and other pronounced variations which characterize the several families of the race. In supporting this contention we have first of all to consider the influences of climate, food, and general environment which, as is generally recognized, does, after several generations produce marked effects upon the characteristics of a family. "Already," as Knox observes in his "Races of Men," "the United States man differs from the European; the ladies early lose their teeth, the adipose, cellular cushion interposed between the skin, and the aponeuroses and muscles, disappears, the muscles become

stringy and show themselves, the tendons appear on the surface, symptoms of premature decay manifest themselves."

But leaving behind what may not be very convincing to many readers, our argument passes on to facts which cannot be disposed of.

The Negroes furnish some facts of a very convincing character. A considerable number of years ago Dr. Buchanan relates that on comparison of newly imported Negroes, shown, by their tattoo marks, to have descended from the same African tribes as the American Slave population, a very marked structural difference was observable. This case was not exceptional. After a few generations, all the world over, Negroes exhibit a tendency to a gradual approach in form and feature to the races among which they are domiciled. The Indian climate shows its effect upon Europeans after a long residence; the Portuguese after three hundred years' residence are nearly as black as Caffres.

Then we are to remember that these influences would act much more potently upon savage peoples, with whom life is stationary, and thought and invention, and the genius of civilization, introduce few, if any, altering or modifying factors into the problem; but where men, living largely the life of mere animals, offer, for centuries, no resistance whatever to the influences of natural environment. And it has been among just such people, that for thousands of years this law has been in operation, and with whom the varieties have been so greatly multiplied.

And this argument is strengthened when we remember that all families of men prove to be, to a very remarkable degree, capable of enduring transplantation into foreign conditions, of thriving under those new conditions, and of taking on, and transmitting as permanent traits, the natural results upon themselves of the new conditions.

We will find in the migrations caused by war or famine a sufficient explanation of many of the most marked differences among the races of mankind.

But when once the dispersion of mankind over the earth has created distinguishing marks, or separate tribes or races, we find proof of more rapid divergence, through the influence of the intermixture of races, and the absorption of tribes. It is not more than ten centuries since the whole of Northern Russia was peopled by Finns, and now, with the exception of a few villages, over all this wide territory the people speak pure Russian, profess the State faith, and present no peculiarities to suggest that they are not of the same blood. The process of absorption can still be studied in villages in which the Finnish type still persist, or is only slightly modified by race intermixture. There is a large number of well-authenticated cases where new types have sprung into existence by this process of intermingling bloods. A number of African tribes are mixtures, in different degrees, of Negro and of Arab blood. The Abyssinians are a striking illustration. These people embody in themselves also some measure of Greek and Portuguese blood. The Griquas again are a people who originated from the free intermarriage of the Dutch settlers with the Hottentots. The Creoles of Central America are an exhibition of the effect of intermingling Spanish and Negro blood; and we cannot know to what extent our own characteristics have been created by pouring the blood of the Celt into that of the Saxon. And when we remember the thousands of years during which such a process has been going on among the families of the earth, we find no difficulty in accounting for all the diversity that exists in the family of man.

The points of likeness between men of different races are far more strongly marked than the points of difference. The same religion, the same civilization, would do much to break down the differences by which different tribes are now distinguished. Even the influences of climate could be modified by intelligent efforts to resist them.

Finally, a strong argument in favor of the unity of the race is derived from the well-known fecundity of the progeny of mixed bloods. Hence the conclusion that the human family is one species—the product of one parentage.

THE FOUNDATIONS OF SOCIETY.

FRANK SEWALL.

New Jerusalem Magazine, Boston, May.

ONE of the most remarkable features of the writings of Swedenborg when regarded from a scientific point of view, is the masterly power of classification which they everywhere display. His classifications are not only wonderful when considered separately, but even more so when viewed as a series, or in their connection. It is this harmonious series of relations, like an infinite number of concentric circles, that demonstrates the universality of Swedenborg's philosophy. All forms of truth stand related to a simple centre, and each illustrates and adds strength to every other. Degree within degree, they all form, out of infinite variety, a perfect One.

This would be impossible if the fundamental classifications were incorrect, or adopted empirically, as mere working hypotheses, as has so often been the case with scientific theories; and equally important with the classification, or the assembling of facts correctly, in their proper groups, is the discovery of the correct *fundamentum divisionis*, or that kind of distinction, which shall constitute the primary classification of all.

The classification exhibited in the writings of Swedenborg is of two kinds—namely into twos, and into threes—the classification into two kingdoms, and into three discrete degrees. As the three discrete degrees exist in each of the two kingdoms, there is no conflict, but only increased perfection of analysis, afforded by this double method of classification.

The primary classification of all is into the two kingdoms of the good and the true, or that which derives existence from the Divine Love, and from the Divine Wisdom.

All things in the universe (says Swedenborg) which are according to Divine order, have relation to good and truth. There is nothing, either in heaven or in earth, which has not relation to these two, the reason of which is, that both good and truth proceed from the Divine Being who is the First Cause of all.

Here we see that this primary classification of all things in the universe is grounded in the very nature of Deity itself, thus securing forever, or throughout whatever indefinite series of classification, the perfect union and harmony of theology with a true science of nature.

This dual classification derived from God into the works of God is therefore reflected in all nature animate and inanimate, substance being the good, truth the form of a thing. Exhibited in the two-fold nature of man—the voluntary and the intellectual—the same classification applies to man in the larger form or in society, and not only in the kind of life that men lead, and in the motives which inspire them, but in the institutions that form the framework and support of society itself.

And hence we read, regarding the government of men:

There are two classes of affairs among men, which ought to be conducted according to the laws of order; namely, the things that relate to heaven, and the things that relate to the world, or ecclesiastical and civil affairs.

And also that:

The common good, which exists from the goods of use performed by individuals, consists of the following things, that in a society or kingdom there be: I. What is Divine among the people? II. That there be justice among them. III. Thence that there be morality. IV. That there be diligence, skill, and probity. V. That there be the necessities of life. VI. That there be the things necessary for carrying on occupations. VII. That there be things necessary for protection. VIII. That there be a sufficiency of employment, for this is the source of the three preceding necessary things.

In other words, the Divine, the just and the moral. The Divine exists through the ministry, the just through the magistrates and judges.

"Kings and Priests unto God."

This is the Divine ideal of human society, because this means a government of justice tempered with love, but also restrained from arrogance, and selfish tyrannizings, by the recognition of God as the only real source of all justice, of all rightful power, and of all good. In the humble acknowledgement of God, no ruler of our social or civil system can rid himself of that most effectual restraint on wrong-doing this world has ever known—the restraint of conscience. Take this away and you remove the one barrier that could ever stand in the way of human avarice, greed of power, and tyrannical oppression.

THE RAMAZAN PROCLAMATION.*

Sabah, Constantinople, April.

TO the throne of the Caliphate, the throne of our Master, His Imperial Majesty the King of Kings, whose mercies are universal, who is the ungrudging giver of our benefits and the guardian of benefits for the whole world, who is the source of order throughout the whole human race, and with whom takes rise the peace and quietness of all the nations.

The petition of His grateful servant setteth forth that:

In the one thousand, three hundred, and eighth year of the glorious emigration of our Lord the climax of the prophetic office and the full moon of the starry sky of the Apostleship, unless the crescent of the blessed month of Ramazan is seen on the night of Thursday (*i. e.*, Wednesday evening) which is called the end of the month of Shaban, then by reason of the completion of the thirty days the said month of Shaban should be held to have come to a happy ending on Thursday; and by the reckoning of the light-giving holy law the following day, Friday, should be decreed the first beginning of the month of fasting, plenteous in the forgiveness of sin. And according to the praiseworthy custom of the Imperial Government, all the minarets of the holy mosques should be decorated and illuminated by placing lamps upon them, and the necessity of issuing the great decree, to which the universe yields obedience, of his majesty the Shadow of God, is presented to the Imperial Court, as high as the sky, of His Majesty the King of Kings, by the canonical tribunal of Constantinople, on the twenty-eighth of the said month, in the said year.

Signed: The Judge of the Capital of the Caliphate,

IBRAHIM EDHEM.

* The Imperial rescript: "Let it be done accordingly," affixed to this decision of the Court, caused the Moslem population to begin the Fast.

MISCELLANEOUS.

THE CIVIL WAR IN AMERICA.

Edinburgh Review, April.

THE War of Secession was waged on so vast a scale, employed so large a part of the manhood of both North and South, aroused to such a degree the sympathies of the entire nation, and, in its splendid achievements, both by land and sea, bears such splendid testimony to the energy and fortitude of their race, that in the minds of the American people it has roused an interest which shows no signs of abating. There are few families that did not contribute to swell the rolls of the gigantic armies which stretched in broad line of battle half across the continent; few homes where the voice of the mourner was not heard; few cities that cannot point with pride to the deeds of those who were born within their boundaries. It is little wonder, then, that this intense national interest should have found many channels of expression. The most valuable of these is the stupendous work in course of publication under the authority of the Senate, containing, as it does, every authentic document connected with even the most trivial incident of the war. This official record, however, is inaccessible to the majority of European readers; and its bulk as well as the nature of its arrangement, renders it valueless to the general public, military or civilian.

The history of the great Transatlantic strife has yet to be written, notwithstanding the excellence of the work of the Comte de Paris. While waiting for that history, general readers can get a good deal of clear information on various points from the collection of autobiographical reminiscences collected by the "Century" company. This, and the various works on the War which have so far appeared, shed much light on various important points.

One of these is the question of the general staff, of special importance to States which depend for their defense on an army which is not permanently organized for war. It may be possible to assemble armed men in vast numbers, and, if precise

arrangements have previously been made, even to concentrate them at a given rendezvous; but to give mobility—that is, the capacity for moving in full strength and speedily to any quarter of the theatre of war—to enable each unit to take its part in battle, and to secure the coöperation of the whole, a large contingent of specially trained officers is absolutely necessary. Regimental officers, however efficient in their own line, however familiar with war, are necessarily ignorant of the duties of the staff. The records of the American War show that, notwithstanding the existence of the regular army as a source of supply, two years of actual service had elapsed before either the Confederate or Federal staff could be classed as trustworthy. The German staff owes its perfection not only to a long course of theoretical education under the best soldiers of the day, but to the practical experience of the movements of great masses of troops, acquired at the annual manoeuvres.

The national characteristics opposed great obstacles to the acquirement of discipline by the American troops. Yet the indiscipline which was the primary cause of the comparative inefficiency of the American armies was mainly due to the shortcomings of the regimental officers. "The men," says General Palfrey, "were such soldiers as their officers made them."

We do not wish to assume that, had the American officers been well trained, the troops they commanded would have at once assumed the bearing of veterans. To impart to men unbroken to restraint the instinctive subordination which is the life-blood of armies is the work of time, however efficient the officers; but, with intelligent men, confidence in the ability of their leaders supplies the place of mechanical discipline with extraordinary effect. In the Secession War nothing more than discipline was required to give either belligerent an easy triumph. The leading on both sides being equal, the side which possessed the greater mobility and cohesion, would have won by weight of numbers at the decisive point. By those who understand war in the new aspect given to it by German thoroughness, the old idea that a man of ordinary courage, intelligence and activity needed but the habit of ordinary command and an acquaintance with drill to make an excellent officer, has long since been repudiated. To lead men in battle is a profession, demanding careful education and thorough training.

The weak point of the British volunteer forces is the dearth of well-trained officers. No practical soldier who has experience of our citizen troops, either at home or in the colonies, will be found to deny that these troops suffer from the same deficiency which, in their earlier campaigns, rendered the American armies, brave and intelligent as they were, inferior to the European armies of to-day. Yet we are far from believing that the possible efficiency of the British volunteer force has been exhausted. On the contrary, we are firmly convinced that, if a higher standard of military training were exacted, a larger proportion of both officers and men would welcome its introduction. It is possible that increased demands would thin the ranks; but, even if their numbers were reduced by a third, with a corresponding increase of efficiency, few thinking soldiers would deplore the loss of those whose lack of leisure, inclination, strength, or energy, now act but as dead weight on the zeal of the remainder. If their discipline and leading be defective, Providence seldom sides with the big battalions.

Something should be said of the good qualities of the American soldiers. We are convinced that in some respects they were superior, as every army of volunteers will always be, to the conscript levies of European States. We are of opinion, however, that British volunteers are not one whit inferior to American volunteers, and that only sounder training is required to make our own citizen soldiers fully equal to the troops of any possible invader. The zest with which good volunteer officers undertake their duties is in itself sufficient to ensure the rapid mastery of those duties. With work which is

half a pastime, wherein they find relief from the routine of their ordinary vocations, monotony has no place. The very freshness of their obligations is attractive of zeal and industry. Nor are they burdened with the thousand details of interior economy, which occupy so largely the time and energy of the professional soldier. They can give almost every hour which they devote to their military duties to preparing themselves for the business of a campaign. They can bestow their whole attention on what is assuredly the most interesting, as it is the most important, part of the profession of arms, the leading of troops on the field of battle.

CROTCHETS.

Temple Bar, London, April.

I THINK Mr. Haweis somewhere says that music in England is divided between Handel and "Champagne Charley" (a bold antithesis reminding one of the equally strong antithetical images of two Jews spoken of by Coleridge, viz: "Isaiah with 'Hear, O Heavens, and give ear, O earth!' and Levi of Holywell Street with 'Old Clothes'"); let us say between real lovers of music and the mere lover of noise. The masses are not even yet far removed from the Indian's love of tom-toms; and I remember how, in the forties, people went mad over that odious song of Balfe, "I dreamt that I dwelt in marble halls."

The enjoyment of music is unevenly bestowed, and many people of high cultivation, and even of the highest faculty, have been unable to find in music anything more than a disagreeable noise. Moore mentions in his Diary that whilst a quintette was being performed at Lord Belhaven's, Lord Carnarvon confessed to him that he "saw no difference between this and any other kind of noise." Forsyth, the Italian traveler, put music and perfumery on a level, whilst the late Lord Holland said that music gave him absolute pain.

Lord Chesterfield, writing to his son, says: "If you love music, go to operas, concerts, and pay fiddlers to play to you; but I insist on you neither piping nor fiddling yourself. It puts a gentleman in a very frivolous, contemptible light." Yet, Frederick, Prince of Wales, played on the 'cello; and, in these days, his Royal Highness of Edinburgh condescendeth to the fiddle.

Charles Kingsley cried when he heard the strolling fiddlers playing under his window: "Who knows," he says, "what sweet thoughts his own sweet music stirs within him, though he eats in pot-houses and sleep in barns." When Kingsley was in California, he told the students of the Berkeley University that he trusted that music would reach the dignity of a science in the university. "Music," he said, "was necessary to the rounding and finishing of the perfect character."

Napoleon had no ear for music, his voice having been unmusical; at least, so says Miss Balcombe, who frequently heard him sing at St. Helena. Yet he liked songs and simple melodies, and would often hum his favorite air "Vive Henri Quatre." Paisiello's music pleased him, "because," he said, "it did not interrupt his thoughts."

Frederick the Great, on the contrary, played on the flute—possibly more to his own than his subjects' content—and was really fond of music. So Oliver Cromwell, another great ruler of men, "loved," says Wood, "a good voice and instrumental music." Bismarck, certainly another great ruler, is said to delight in Beethoven and generally in the highest order of music.

Queen Victoria is fond of music, and is said to have a correct ear. Baroness Bloomfield, in her "Reminiscences," relates how the Queen desired her to sing, and she, "in fear and trembling sang one of Grisi's famous airs, but omitted a shake at the end." The Queen detected the omission and said to Lady Normanby: "Does not your sister shake?" "Oh, yes, ma'am," replied Lady Normanby, "my sister is shaking all over."

Many there are who enjoy a beautiful melody and may yet be wholly unable to enter into the dreams of Schumann or the fancies of Chopin; who find real delight in the abounding melody of Rossini, without being able to follow the mind music of Beethoven. The growth of harmony has, oddly enough, been a cause of the decay of melody.

Books.

A CALM REVIEW OF THE INAUGURAL ADDRESS OF PROF. CHARLES A. BRIGGS. By Edward D. Morris. 8vo. pp. 50. New York: Anson D. F. Randolph & Company.

[This is the publication of a paper read by a well-known Presbyterian clergyman before the Presbyterian Ministerial Association of Cincinnati and printed at their request. The author of the "Calm Review," while paying many compliments to Professor Briggs, charges him with "presumptuous confidence in what is expressed" in the Address, and "contemptuous reference to the beliefs and teachings of other minds deservedly recognized as worthy of the highest respect;" with showing extensive though not always well-digested learning and with betraying a lack of discrimination, depth and discretion. Dr. Morris deprecates any ecclesiastical proceedings against Prof. Briggs, much preferring what seems to Dr. Morris "a more effective way, the way of fair, free, thorough discussion." "Respecting the value and the outcome of such discussion," Dr. Morris "has almost unbounded faith. In its presence no error is likely to maintain for long a firm footing in our Church; and, on the other hand, any error that cannot be over-matched in discussion, will be likely to live and exert its baleful influence in the Church, even though it were condemned by the strongest ecclesiastical verdicts." Notwithstanding this unbounded faith of Dr. Morris in "fair, free, thorough discussion," he fears that, "anyone who has had occasion to note the history of the destructive process of the Higher Criticism—who knows how persistently the authorship of one of the four Gospels and the materials, and sources, and arrangement of the others have been questioned, how strenuously the authenticity and authoritativeness of some of the Epistles have been challenged, how openly the cardinal doctrines of miracle and prophecy have been rejected, how many essential doctrines have been either slighted or thrown aside, how much all that is supernatural has been boldly called in question or cast out altogether—may well be anxious as to the issue." The main points touched upon in Prof. Briggs's address are taken up in order by Dr. Morris, who discusses the Professor's views as to "Sources of Authority in Religion"; "Barriers to Biblical Theology"; "Authenticity"; "Inspiration"; "Inerrancy"; "Miracle"; "Prophecy"; "Biblical and Systematic Theology"; "Biblical Theology concerning God, concerning Man, and concerning Redemption."]

AS to the "Sources of Authority in Religion," Professor Briggs, in maintaining that there are three sources of divine authority as to religious doctrine and duty, viz., the Bible, the Church and the Reason—while he does not represent them as co-ordinate and distinctly recognizes the Bible as the superior source—implies, in his plea for the rationalism which rejects the Bible, an unwarranted reflection upon the position which Protestantism has, with entire unanimity, maintained as to such rationalism from the days of the Reformation until now.

In enumerating the "Barriers to Biblical Theology," Prof. Briggs first mentions *Bibliolatry*, which is defined as the worshipping of the Bible as a book, as though there were some magical virtue in it as such. This charge is utterly unsustained by fact in the very exaggerated form in which it is presented by the Professor. Bibliolatry is not a sin current among Protestants; and the characterization of the profound reverence with which they habitually regard and treat the Holy Word, by such a term, is at the best very questionable.

Another barrier mentioned by Prof. Briggs is a view of the *Authenticity* of the Bible—a view which has been proved to be false by what is called the Higher Criticism. This has shown "that Moses did not write the Pentateuch or Job; that Ezra did not write the Chronicles, Ezra, or Nehemiah; that Jeremiah did not write the Kings or Lamentations; that David did not write the Psalter, but only a few of the Psalms; that Solomon did not write the Song of Songs or Ecclesiastes, and only a portion of the Proverbs; and that Isaiah did not write half of the Book that bears his name."—How much of these discoveries is real science or false? Have the critics historical data sufficient in quantity and clearness, adequate grounds and premises and materials, upon which to base such a vast fabric of revolutionary conclusions? I am in no sense an expert in the Higher Criticism and can only confess my great interest in what these higher critics are doing.

A false view of *Inspiration* is a third barrier mentioned by Prof. Briggs. Protestants differ among themselves as to the relative prominence and proportion of certain varieties of inspiration. Prof. Briggs avers that there is nothing divine in the letters, words, clauses, or style of the text—that the relation of God to the Book appears simply in the giving of certain concepts, and that the embodiment of these concepts in human speech is simply the act of the man who received them. And this he presents as an adequate account of inspiration. According to the common verdict of Protestantism, inspiration, as a divine process, must concern itself, not with the reception only, but also and specially with the impartation of divine truth, and, therefore, that it cannot exist in any other form than in connection

with language. To maintain, under whatever plausible theory, that the language introduced is the contribution of man only, is either to destroy inspiration altogether or to make of it a speculative fiction with which the Christian mind, seeking for some true and valid foundation for its faith, can never be satisfied. All evangelical schools and grades of opinion will agree, that plenary inspiration is an inspiration of language as truly as of thought.

Still another barrier, according to Prof. Briggs, is a false view of the *Inerrancy* of the Scriptures—a term of which the proper definition is not exactness, but accuracy, i.e., freedom or exemption of error. As to inerrancy there are two parties in the Church, one of which affirms that the errors and discrepancies which undoubtedly exist in the Bible were not in the original manuscript, but are the result of errors by copyists. The other party maintains that some of these errors and discrepancies cannot be explained through mistake in transcription, but must have been in the original manuscript at the outset. If I must side with either party I prefer to side with the first-named. But this view is not sustained in any way by the creed of our Church. There is not a single sentence or phrase in our Confession (or, indeed, in any Protestant symbol), by which a man could be convicted of heresy who should affirm that, in his judgment, there were errors in some of the books of the Scripture as originally written. Moreover, the doctrine of inspiration, as most of us hold it, is an historic growth, subsequent to the Westminster Assembly, and, indeed, chiefly within this century.

False views of *Miracle* are another barrier to Biblical Theology, according to Professor Briggs, who maintains, among other things as to this point, that miracles are of less moment to the Christian system than the modern apologists have been accustomed to affirm; that nothing would be lost from their practical value if they were regarded simply as extraordinary acts of Providence, in accordance with the laws of nature; that if the miracles of Christ could be explained by the use of hypnotism, or by some other occult natural agency, nothing essential would be lost out of them; and that the theories of miracles taught in the Church are human inventions merely. This view makes no reference to the grand function of miracle as an evidential adjunct to Scripture, without which the explanation and defense of miracle are well nigh impossible.

Respecting *Prophecy*, a false view of which is another barrier, Dr. Briggs denies that it constitutes, in any direct sense, a history before the time. He affirms that the great body of Messianic prediction not only never has been, but cannot now or at any time in the future, be fulfilled. It is true that the Westminster divines made no reference to prophecy or miracle, or to the grand attestational argument drawn from the history of the Bible and from its moral influence, in their list of evidences by which the Book certifies itself to us as from God. This is an obvious defect in their Confession, and one that justifies its revision. But this defect has been fully made up by the apologists of later times, and the continued arguments from miracle and prophecy now stand out, in the apprehension of Protestantism, as an impregnable defense of Holy Scripture.

Coming now to a comparison of "Biblical and Systematic Theology," the Professor seems to think it necessary to disparage Systematic Theology, the representatives of which he declares to be dogmatists and dogmaticians; blind defenders of traditionalism, engaged in putting up barriers of dogmatism against truth; substituting a human rule for the authority of God; shutting out the light and obstructing the life of God, and obtruding themselves in the way of devout seekers after God; representatives of priestcraft, ceremonialism, and dead orthodoxy; depreciating the Church and the Reason, and treating even the Bible as if it were a baby, and so on. In reply to all this I propose to say nothing save that a poorer way of commending a new science and a new professorship to popular sympathy and confidence could not possibly have been invented.

Then the Professor states the view of "Biblical Theology concerning God." These views are that the favorite attribute of the Bible is mercy; that all our creeds and systems of divinity exaggerate the divine justice and indicate a fear lest God should be regarded as too merciful; and that the love of God for the world will shine out as the one great truth for man to know when all the creeds and theologies shall have been buried in the oblivion of the eternities. What in this view is to become of those portions of the Old Testament (from which the theology of Dr. Briggs seems to be very largely drawn) which tell us so frequently and impressively of the holy sovereignty of God—of

His law and commandments, His righteous administration, His faithful warnings against sin, His holy judgment, His terrible retribution? Do we not need the Bible to tell us of this, as well as to set forth the divine mercy? How can that mercy be comprehended at all except in its relations to the divine justice?

The very brief statements in the Address respecting the view of "Biblical Theology concerning Man," demand attention at two points only. (1) It is declared that Protestant theologians have greatly exaggerated the doctrine of original righteousness—the righteousness which our first parents had before the fall—in order to emphasize by contrast their dogma of original sin. This declaration is unsustained by any proof and is probably incapable of proof on any large scale. (2) It is affirmed that Biblical Theology reveals to us in the Scriptures the fact of a race origin, of a race sin, of a race ideal, and also of a race redeemer and a race redemption. What the phrases, a race redeemer and a race redemption, signify in this connection, it is not easy to determine.

Finally, we have the views, according to Professor Briggs, of "Biblical Theology concerning Redemption." It is here that modern theology of the Protestant type finds one of its most serious issues with him. He tells us that the Protestant theologians, even more than the Roman Catholics, have neglected that vast period of time which lies between death and the resurrection; that the bugbear of a judgment immediately after death,—in other words, a final division and separation of men as individuals occurring at death, on the basis of character, under a specific adjudication by God in Christ,—is a conceit imported from the ethnic or natural religions, and without any basis whatever in the Bible or in Christian experience or the Christian symbols; and he further denounces the doctrine as something calculated to make death a terror to the best of men. He proposes the dogma of a progressive sanctification to be carried on through the intermediate state, and as far as the day of final judgment—a dogma for which he claims the indorsement not only of the Bible, but also of Christian orthodoxy and Christian experience. Professor Briggs says, in conclusion, that the inductive study of the Bible, such as his new chair contemplates, forces us to study every word, sentence and clause, and to ascend in the induction from stage to stage, until the whole organism of the Bible, the sum total of its teaching on any subject, rises beautiful and precious before our sight. If he will but pursue this method, he will find that the doctrine of an immediate sanctification of all believers and infants at death, with its correlation in the sanctification of no others during the intermediate state, and the kindred doctrine of a particular judgment of all men at death on the basis of character, are not vain conceits dragged into Christianity from the ethnic faiths by stupid teachers of the Church, but rather are verities as demonstrable and as incontestable as is the doctrine of eternity itself.

THE CYCLOPÆDIA OF TEMPERANCE AND PROHIBITION. A Reference-Book of Facts, Statistics, and General Information on All Phases of the Drink Question, the Temperance Movement, and the Prohibition Agitation. Large octavo; 671 pp. New York: Funk & Wagnalls. 1891.

[The claim of this work to the title "Cyclopædia," is sustained by the comprehensiveness with which it presents the essentials of information; the manifest conscientiousness governing the method and the execution; freedom from didactics, platitudes, and superfluities; and intelligent apprehension of the relative practical interest of the different branches of the subject. There can be no doubt (as the editor suggests in the preface) that the material could have been very much expanded. Those who are accustomed to reckon the scope of the temperance movement and the respectability of Prohibitionist demands by the meagreness and unimportance of current newspaper reports and comments, can have no adequate understanding of the truth. This movement and these demands are pressed with a zeal that knows no abatement, and that is constantly yielding results or tendencies of significance. The rapidity with which developments are being shaped is illustrated by the accumulation of highly interesting events since the very recent date at which the Cyclopædia came from the hands of the editor:—the rejection of the Brussels Anti-Slavery and Anti-Liquor Act by the United States Senate, the passage of the remarkable amendments to the Maine Prohibitory Law, the favorable vote of the House of Commons on the Welsh Local Option Bill, the radical decision of the House of Lords in the compensation case of Sharpe *vs.* Wakefield, the publication of the formidable plea for total abstinence by eminent scientific men of Continental Europe (see the *Homiletic Review* for May), etc. Necessarily a great deal of detail has been omitted from the articles which deal with the progressive aspects of the question. On the other hand the completeness in really essential particulars of vital articles, like "Legislation," "Benefits of Prohibition," "High License," "Liquor Traffic," and "Constitutional Prohibition," is satisfactory indication that the work of selecting has been done by sound and trained judgment. Notwithstanding this, there will be readers who will regret that a larger space could not have been allotted by the publishers, so that more elaborate attention could have been given to the individual phases of certain subjects. The esteem in which the Cyclopædia will be held by the temperance public will be heightened by the presence in it of numerous signed contributions from persons specially prominent in the agitation. Readers of all views will appreciate the unusually copious index.]

DIFFERENCES of opinion about total abstinence, Prohibition, and the various devices and policies that are associated with or have been proposed in opposition to these radical remedies, do not preclude satisfying investigation or even conclusive testimony.

Total abstinence has been formally, conspicuously, and unceasingly agitated for more than sixty years. The organizations that

champion it are more numerous, stronger, and have a larger and more respectable following now than ever before. The claims made in behalf of the principle are more aggressive to-day than they have ever been. The endorsements of the principle by distinguished men of science, of affairs, of philanthropy, and of worldly experience, grow weightier as the fundamentals are more searchingly examined and the necessity for a final agreement upon the much-disputed questions involved becomes plainer. The cause makes its way steadily from country to country. Nothing can be demonstrated more satisfactorily to the impartial mind than this elementary claim: the effects of total abstinence in individuals are all good, unqualifiedly good, from every point of view. The colossal evils of alcohol are admitted by everybody; the absolute impossibility of establishing a law of "moderation" that will be observed in practice, and so place a general restraint upon evil manifestations, now finds almost unanimous recognition. The evils of intemperance are all positive; the good of total abstinence is all positive; the good of "moderation" (if there be any good in it) is a negative or relative good, and there is "harmlessness" in the moderation plan only for those particular and exceptional persons who can control appetite and tendency in practice as well as in theory. Such considerations as these explain the solidity and progressiveness of the teetotal propaganda.

Prohibition has also been tested, continuously and under tolerably acceptable conditions, for many years. Local Prohibitory laws were in force in this country as early as 1836. The State Prohibitory Law of Maine, forbidding the manufacture and sale of all kinds of intoxicants, and embracing well-devised enforcement clauses, was enacted in 1851. Countless localities have had absolute Prohibition for long terms of years. Populous cities have experimented with the system. States like Kansas and Iowa have followed the example of Maine, and tried the policy with reasonable perseverance and faithfulness. All the compromise methods of liquor legislation—of which High License is the most important—have been tested with a thoroughness leaving little, if anything, to be desired. Any patient investigator may obtain the records of the results, and, if he is of a candid and competent mind, reconcile and explain the confusing features, and deduce the general truth. The proofs of the failure of High License, and all other compromise schemes, as remedies for the evils of intemperance and the baleful influences of the saloon, are overpowering. Indisputably, the only successful method so far inaugurated is Prohibition. This is shown by an array of evidence that must convince every fair person. The difficulty is, Prohibition has not always operated with perfection. To this objection is opposed the fact that occasional failures have been due not to inherent defects in Prohibition as a remedy, but to conspiracies and other local conditions that will be done away with (it is hoped) as public sentiment is educated, political agencies are commanded, and enforcement provisions are perfected. Moreover, there is abundant testimony that even poorly-executed Prohibition gives better temperance results than any system of license.

Such are the fundamental propositions upon which the characteristic parts of the Cyclopædia are constructed.

THE HISTORY OF THE CALIPH VATHEK; AND EUROPEAN TRAVELS. By William Beckford, with Portrait and full-page illustrations. Cloth, 12mo., 549 pp. London, New York, and Melbourne: Ward, Lock & Co. 1891.

MESSRS. WARD, LOCK & CO. have done good service to English literature by their republication of Beckford's works. His Vathek is beyond all comparison, superior to any other European imitation of Oriental literature as well for originality and power of imagination, as for correctness of costumes, and beauty of description.

The "Letters," like the story, were written in the heyday of youthful spirit, and set forth the old order of things with all its picturesque pomps and absurdities, as viewed by a keen critic and an independent and original thinker. They describe scenery, life and incidents in France, Spain, Portugal, Italy, Holland, and Germany, incidentally, as it were, in the course of narrating the author's own personal experiences in those countries. His descriptions, which are historically accurate, constitute a series of life-like portraits of many of the prominent actors on the European stage, in his day. Vathek has often been cited as a marvel of literary labor; it contains about thirty-six thousand words, and was originally written at a single sitting of three days and two nights, interrupted only at intervals for refreshment.

The Press.

POLITICAL.

THE BERING SEA DISCUSSION.

Mr. Blaine's note of the 14th of April to Lord Salisbury, made public a few days ago, defines as follows the questions that our Government is willing to submit to arbitration:

First—What exclusive jurisdiction in the sea now known as the Bering Sea, and what exclusive rights in the seal fisheries therein, did Russia assert and exercise prior and up to the time of the cession of Alaska to the United States?

Second—How far were these claims of jurisdiction as to the seal fisheries recognized and conceded by Great Britain?

Third—Was the body of water now known as the Bering Sea included in the phrase "Pacific Ocean," as used in the treaty of 1825 between Great Britain and Russia; and what rights, if any, in the Bering Sea were held and exclusively exercised by Russia after said treaty?

Fourth—Did not all the rights of Russia as to jurisdiction and as to the seal fisheries in Bering Sea, east of the water boundary described in the treaty between the United States and Russia of March 30, 1867, pass unimpaired to the United States under that treaty?

Fifth—Has the United States any right, and, if so, what right, of protection or property in the fur seals frequenting the islands of the United States in Bering Sea, when such seals are found outside the ordinary three mile limit?

Sixth—If the determination of the foregoing questions shall leave the subject in such position that the concurrence of Great Britain is necessary in prescribing regulations for the killing of the fur seal in any part of the waters of Bering Sea, then it shall be further determined: First, how far, if at all, outside the ordinary territorial limits it is necessary that the United States should exercise an exclusive jurisdiction, in order to protect the seal for the time living upon the islands of the United States and feeding therefrom? Second, whether a closed season (during which the killing of seals in the waters of Bering Sea outside the ordinary territorial limits shall be prohibited) is necessary to save the seal fishing industry, so valuable and important to mankind, from deterioration or destruction? And, if so, Third, what months or parts of months should be included in such season, and over what waters it should extend?

New York Times (Ind.), May 8.—Secretary Blaine's last official "note" to Sir Julian Pauncefote in continuation of the Bering Sea controversy, dated April 14, is just now made public. It is made up largely of a repetition of certain points previously insisted upon, which the Marquis of Salisbury is assumed to have ignored or misconstrued, but its chief interest lies in the six questions proposed for arbitration. They are somewhat modified from the form previously suggested, and we are not yet informed as to whether they are definitely agreed upon in this or any shape. The first four questions relate to the contention as to the former jurisdiction of Russia in Bering Sea and its transfer to the United States on the east of the boundary line defined in the treaty of cession. The fifth includes all there is of substantial importance in these, namely, what right, if any, the United States now possesses for the protection of seals outside the ordinary limit of national jurisdiction—one marine league from her coast. Assuming that the answer to these five questions should leave the United States Government without sufficient authority for the protection of its sealing interests, then the sixth question would call for determination. This really involves three questions—how far, if at all, the United States should exercise jurisdiction outside of territorial limits for the protection of the seals resorting to the Pribilof Islands; whether a closed season is necessary to save the seal-fishing industry, and, if so, what time should it include and over what waters should it extend. These questions being determined by arbitration, an international agreement would still be necessary to give effect to the decisions.

London Times, May 9.—Secretary Blaine's important concessions make possible arbitration. The award was given long before the Sayward case was decided, therefore it is scarcely necessary to discuss his last arguments. In the meantime the question of the close time for seals is most pressing, and Mr. Blaine's delay causes daily increased surprise.

New York Tribune (Rep.), May 10.—For the last two weeks various newspapers have been

full of absolutely baseless falsehoods wherein Mr. Blaine has been made to appear as the tool of the North American Commercial Company, the Prybiloff lessees, in an effort to avoid a closed season, the proposition for which, according to these unscrupulous journals, has come from the British Government. The fact is, as our Washington dispatch this morning shows, that Secretary Blaine and not Lord Salisbury proposed a closed season for 1891, just as Mr. Blaine had done last year when Lord Salisbury bluntly refused it; that this latest proposition was made as much as two months ago; that it was ignored, perhaps deliberately, until the Victorian poachers had got safely off for the Sea; and that when it was thus impossible to insure a closed season, when the slaughter was actually begun (for the poachers are now at work), Lord Salisbury serenely turned up with an acceptance of Mr. Blaine's long-standing offer, and that in the face of the lessees' protests and of the obvious fact that all possibility of a really closed season, except for the Americans, has gone, it will probably be adopted in the form of a *modus vivendi*. It is outrageous that the Government, while dealing with a most difficult international controversy, should be subjected to such despicable opposition at home—an opposition that has no motive except to injure Mr. Blaine personally and the Republican party generally, and which stops at no form of misrepresentation and abuse in effecting its shameful purposes. When it was a part of the public record that a proposition for a closed season was made last year by our Government and rejected on the ground that Lord Salisbury had no power to do in Bering Sea exactly what he was doing on the west coast of Newfoundland, certainly the particular falsehoods we have mentioned should have been avoided. If the Government has not yet entered into the engagement suggested, it should be reminded of the practical difficulties which England's delay has placed in the way of its execution, and it should be urged to secure abundant guarantees that the poachers who have gone out will be overtaken and sent back. If the United States Treasury is to lose its revenues, the lessees their profits, and the natives their livelihood while a question is being determined by arbitration which Russia upon her coasts and Great Britain in a dozen seas have settled to suit themselves, it should be effectually provided that Canadian sealing shall stop, and that every skin taken in defiance of the agreement shall be held to await the result of the arbitration.

Philadelphia Press (Rep.), May 9.—Blaineophobia is a bad thing for a newspaper. In the end, a journal with the disease sees crooked in its news as well as talks crooked on its editorial page. The entire pack has been in full cry on a false scent and yelping that this year the seals were to be given over to destruction on the ridiculous ground that a company, which holds a contract for nine years more of sealing, wanted to ruin the remaining eight years for the sake of one year of unrestricted slaughter. This is rank nonsense. The sensible facts, clear to sensible men, all along have been that the United States will get a close season, will protect the seals in it, and will obtain arbitration. Secretary Blaine will win here as he has elsewhere.

THE SEALS MUST BE PRESERVED.

Boston Herald (Ind.), May 9.—We pointed out a few days ago that the proper course under the circumstances was to come to an agreement with England and Russia that a closed season should be declared, extending through the next year, and perhaps for the next three years. This would prevent the killing of the fur seals and afford an opportunity for their recovery from the destruction which has wasted them for the last eight or ten years. The writer of this, who has spent a season in Bering Sea upon the fur seal islands, is firmly convinced from his own knowledge of the subject, and from late personal information obtained from that locality,

that, unless preventive action of this kind is taken, the United States Government will sacrifice the interest that it has there—an interest having a capitalized value which can be placed anywhere from \$10,000,000 to \$15,000,000. Instead of arranging for this practical result—an arrangement which, if we are not greatly mistaken, could be readily brought about,—Secretary Blaine seems to be engaged in the task of showing how astonishingly clever he can be as a word-fencer. Sooner or later some international adjustment must be had which will regulate this business, and absolutely restrict the killing of seals in Bering Sea to those whom the United States Government shall authorize. How this end can be brought about it is difficult to say, because the subject is an extraordinarily complex one, and national interests of various kinds have to be taken into account; but if fur seal killing was absolutely interdicted by the three interested nations, then the time would be obtained to carefully consider the subject without detriment to any one. Indeed, instead of a loss, the result of such a delay would be to increase the value of the fur seal preserve which the United States possesses. It is possible that negotiations looking toward this end are going on, but if they are, it is a pity that some official statement respecting them is not made, and that in the meantime the highly argumentative epistles on the part of Mr. Blaine and Lord Salisbury are not consigned to appropriate pigeon-holes.

THE "ITATA."

Philadelphia Press (Rep.), May 8.—The *Itata*, following the course pursued by several Confederate cruisers in our late war, in dealing with English detention, has set our efforts at naught and gone to sea with the Deputy Marshal set to guard her. The Geneva tribunal decided in the case of the *Shenandoah* that under these circumstances a failure to seize the vessel if she again appeared in port, would create responsibility for her depredations, even if the first departure was justifiable. Mr. Jefferson held and Congress agreed, seventy years earlier, that the United States was responsible in damages for any prizes taken by a vessel filled in our ports. Our courts have repeatedly liberated the prizes taken by alien privateers, armed within our harbors in contravention of our laws. The responsibility of a Government for the further hostile acts of a vessel which has escaped from its custody is universally admitted. It is also admitted that it adds to this responsibility by permitting such a vessel to make use of its ports. The Geneva tribunal went a step farther and charged Great Britain with failure to discharge its duties as a neutral, because "the measures taken for its (the *Alabama's*) pursuit and arrest were so imperfect as to lead to no result." In other words, the Geneva tribunal held that Great Britain ought to have chased down the *Alabama* and captured her. If this was true of a vessel about which, as is the case of the "290," or *Alabama*, merely a diplomatic warning had been filed, it would still more be clear as to one which had a police officer of the United States on board. The escape of the *Itata* requires of the United States every effort for her capture. She can be seized wherever found and brought back to San Diego, and we believe she will be. The obligations of a neutral nation march with its privileges. The United States has always claimed for a neutral flag protection from search for and the capture of an enemy's goods. This claim can only be made good if neutrals construe rigorously and exercise vigorously their duty to prevent the use of their ports as a base of operations or a source of warlike supplies.

Brooklyn Eagle (Dem.), May 9.—Whatever differences of opinion may be held concerning the *Itata*, there can be none at all about the duty of this country in respect to the neutrality laws. We have contended so strenuously for their enforcement by other Powers that willful and frequent neglect of them on our own part would be inconsistent with our professions,

and unworthy of the place we occupy in the community of nations. While the case of the *Itata* is not distinctly parallel to that of the *Alabama*, the points of resemblance between the two are sufficiently striking to invite attentive study. With the Republic of Chili the United States are at peace. The only Government in that country of which the Federal Administration can take cognizance is the Government of the Balmaceda party. In the event of Balmaceda's overthrow matters would be materially altered, but until his authority is subverted he is entitled to faithful observance of existing treaties. By permitting the insurgents to ship war materials and supplies from our ports Americans would violate international law and usage not less offensively than Englishmen violated it in aiding and abetting the Southern Confederacy. If the *Itata* incident serves no better purpose it ought to incite the Government to greater vigilance in guarding against violation of international obligations.

New York Herald (Ind.-Dem.), May 9.—The *Itata* business is not only discreditable to the United States, but may lead to serious consequences. It was clearly the duty of the Government to prevent her from leaving one of our ports to do injury to a friendly Power. The escape of the vessel was made easy by the gross neglect of the authorities whose duty it was to detain her. If the result should prove detrimental to Chili that country will have good cause for complaint against the United States.

NEW YORK POLITICS.

The Epoch (New York), May 8.—In consequence of the deadlock in the New York Senate during the last two weeks of the session of the Legislature, some of the most important measures which passed the Assembly failed of enactment. It was the general expectation that the Governor would call an extra session at once designating certain subjects upon which the public interests demanded legislative action, but this he refused to do, inasmuch as the Senate adopted the tax levy at the last moment, and all the important appropriation bills had been passed. He gave as his chief reason the fact that there was no assurance that the Senate would pass such measures as might be recommended for consideration and passed by the Assembly. There never can, with any propriety, be assurances of that kind, and it is a strange reason for a Governor to give for abstaining from any executive act, that he has no assurance as to what the Legislature may do. He is not responsible for the conduct of either branch of that body. A document was issued by a Committee of Democratic Senators and Assemblymen, in the nature of an explanation and apology for the work of the session, in which the credit for everything done was claimed for the Democrats, and the responsibility for everything omitted was thrown upon the Republicans. That kind of partisan buncombe is too transparent to deceive persons of sense, and it will not change the politics of persons devoid of sense. Governor Hill and his party supporters tried hard before and after the adjournment to put all the blame of the Senatorial deadlock, which blocked and defeated legislation, upon their political opponents, but the one essential fact that cannot be wiped out is that the minority in the Senate by mere obstruction prevented the majority from doing anything. The sole motive for the obstruction was a desire to prevent an investigation of the State canals. This clearly indicated that this important department of the public service would not bear inquiry. The plea that the investigation would be partisan only confirmed the suspicion that there was something to conceal, for an honest administration is not afraid of the scrutiny of its opponents. Moreover, that plea was made ridiculous by the action of the Assembly, at Governor Hill's instigation, in ordering not only that but several other investigations by committees appointed by its Speaker—a purely partisan scheme with the

partisanship opposed to a disclosure of the facts in the case of the canals.

New-Yorker Staats-Zeitung (Dem.), May 9.—The abject cowardice with which the Democratic politicians of this State submit to Hill's intrigues, and allow him to treat them like marionettes, without insisting on an open and honorable reply to their questions as to the future, is simply disgusting. The party in this State was never subject to worse boss rule, and it can hardly succeed under it. The want of confidence in Hill has become so general and so intensified that for the party to enter on a campaign under his banner would mean almost certain defeat. This must be apparent to any but a downright idiot; but in spite of this the Democratic politicians have not the courage to raise themselves from their cringing attitude towards their Boss.

Buffalo Evening News (Rep.), May 11.—The election this fall will have a three-fold importance. There is a full State ticket to be elected, and the management of the State's business during the past two years especially shows the need of a change. The Department of Public Works needs a thorough overhauling, as was emphasized by the determined efforts of the Democracy to prevent a Senate investigation. More than this, in spite of expected gains in the Electoral College because of the admission of new States, New York will still be the Presidential battle-ground next year, and a victory this fall will materially assist the party then. In the third place there is a State Senate to be elected, which will take part in the election of Senator Hiscock's successor.

MICHIGAN'S NEW DEPARTURE.

New York Journal of Commerce (Ind.), May 7.—The Legislature of Michigan has, very unwisely we think, passed an act providing that Presidential Electors shall hereafter be chosen in that State by districts, instead of on a single ticket by the voters at large. Those who oppose this action charge that it has been taken for a partisan purpose. This may be true, but other reasons may have governed the majority who voted for it. It is easy to see that an honest member of the Legislature, without any reference to his party affiliations, may have deemed this division of the vote the fairest for all concerned. One writer is very fierce in his denunciation of what he calls "this revolutionary proceeding." He asks with numerous expletive adjectives, in large capitals, if the State of Michigan, now accidentally under Democratic sway, "is undertaking the old game of secession, and intends to place itself in rebellion against the constituted authorities of the Nation." The United States are not a "Nation," but a Federal Republic with certain well-defined and limited powers. The States in the organic law expressly reserved to themselves the right which Michigan has exercised, so that this is neither revolution nor rebellion. The most abusive and ill-considered article on this theme that we have seen was printed in Wednesday's issue of the *Press*, the leading organ of the extreme Republicans in this city. The caption is "Revolution!" twice repeated, with startling exclamation points. The charge made against the action of the Michigan Legislature is, that it is not only "revolutionary," but is part of a programme "by which minority rule is to be established in this country for the benefit of the Democratic party." Is the editor ignorant of the fact that the Federal Government is now under such minority control? We are not arguing that this minority may not be composed of the wisest and best of our citizens, who are, therefore, well fitted to rule, but merely calling attention to the position of the critic and his party in the country. We think it unwise for any State to inaugurate a change in the recent uniform method of choosing the members of the Electoral College until the country is ready to substitute a fairer and less cumbersome system for the one in vogue, and give the election directly to the people.

YOUNG MR. HARRISON'S LATEST.—Russell Harrison's newspaper continues its efforts to

convince the country that his father is really "a bigger man than old Blaine." In this week's issue *Frank Leslie's* publishes "A Word for the President," which puts forward in his behalf such claims as these:

While the eloquent voice of Mr. Blaine has been heard in favor of reciprocity, it was the masterly judgment of the President himself that led to the formulation of the act of Congress giving him the power to secure reciprocal trade relations without the delay and risk that treaty-making always invites and involves. It was the President himself who dictated the prompt and powerful letter to the Governor of Louisiana protesting against the New Orleans outbreak. It was his admonition and sagacious counsel that prevailed at a critical moment, when a few silver kings in Congress, without the support of the majority of their own constituents, but governed solely by selfish instincts, threatened to jeopardize the credit of the country.

We have had Presidents who were esteemed great men, but this is the first time in our history that we have had one whose family considered it necessary to argue in his behalf that he really is a great man, and that the popular impression to the contrary is unfounded.—*New York Evening Post (Ind.), May 7.*

THE DEMANDS OF THE FIATISTS.—The fundamental delusion of Senator Peffer and the crowd he represents is that industrial prosperity depends upon the amount of currency in circulation and that such prosperity will be prolonged in proportion to the rapidity of the issues of fiat money. The fiatists cannot be led to perceive that there would be no credit whatever to do business upon unless the currency had an honest valuation of gold or silver back of it. Let Peffer and the fiatists state why a \$1,000 United States note will bring \$1,000 in gold and why a \$1,000 Argentine note will not bring \$300 or \$400. The country will not consent to be placed under the heels of the fiatists. Two good crop seasons will make the "cheap money" cry very feeble. The currency in circulation is larger in amount than ever before, and it is being augmented by certificate issues at the rate of \$5,000,000 a month. The next Congress may write itself down an ass by passing a Free Coinage Bill; but it is very doubtful. Threats and promises are cheap for demagogues. By next winter the cheap money craze will have lost much of its strength.—*Minneapolis Journal (Ind.-Rep.), May 7.*

THE ALGER BOOM AGAIN.—Shrewd observers say that the late efforts of ex-Governor Foraker and others to bring Secretary Blaine to the front as a candidate for the Republican nomination for President next year is really an Alger movement in disguise. Since nothing is more certain than that Gen. Alger is feverishly eager for the nomination and that he has been working hard to get it ever since the election of President Harrison, this explanation of the Blaine hurrahs must be regarded as a very plausible one. Mr. Blaine could have had the Presidential nomination for the asking in 1888, but he would not take it. There is no good reason for thinking that he is hungry for it now. On the other hand, Gen. Alger is famishing for this honor, and the cunning politicians, who are his friends and President Harrison's enemies, have not served their candidate badly by beginning to build up opposition to the head of the National Administration by the use of the name of Mr. Blaine.—*America (Chicago), May 7.*

THE VENEZUELA RECIPROCITY TREATY.—The Government of Venezuela has approved the reciprocity treaty with the United States, which is the third successfully negotiated by the State Department. The import and export trade of Venezuela is not large, but we will be able by means of the new treaty to secure the admission of certain of our products free to Venezuelan ports, which will better enable us to compete for what trade there is. Brazil and Venezuela are now the only South American countries in the coming American Zollverein, but the skilful diplomacy of Secretary Blaine will in time bring to a successful termination his great scheme of commercial union in the Western hemisphere.—*Detroit Tribune (Rep.), May 8.*

NEW ORLEANS VERDICT.

VARIOUS VIEWS.

George Ticknor Curtis, in the New York Sun, May 8.—When the legal and constituted authorities of any community justify an outrageous case of lynching, upon the ground that a decree of Judge Lynch has been executed by a great number of people, the civilized world may well be astonished. This is what the Grand Jury of New Orleans have done. They say that it would have been necessary to indict and try 10,000 people. This is a mere subterfuge, and a ridiculous one, too. They give as a reason for not indicting any one, not even one of the persons who actually killed the Italians, that the public opinion of the city of New Orleans, represented by a great mob, demanded that those Italians should die, although they had been acquitted of the murder of the Chief of Police. Therefore a certain number of persons, backed by an enormous crowd, and armed with guns, go to the jail and kill those acquitted prisoners, among whom were a certain number of Italian subjects. Laying out of view now the fact that some of them were Italian subjects, it is perfectly plain that the individuals who did the actual shooting could have been identified and tried, and this would have satisfied all the requirements of the case. It is no excuse for not indicting any one, to say that his act was the act of 10,000 people. This is the most lamentable failure of public justice that has ever occurred in this country within my knowledge, and the worst of it is that the failure of justice is excused upon the most abominable doctrines. The Constitution of the United States, and the Constitution of every State in the Union, contains a provision that no man shall be deprived of life, liberty, or property without due process of law. It does not say, and does not mean that no citizen shall be so deprived. It says and it means that every individual who is within the jurisdiction shall be deprived of life, liberty, or property only by due process of law. The Grand Jury of New Orleans have proclaimed and acted upon the doctrine that when a man has been deprived of his life, his liberty, or his property by a decree of Judge Lynch, executed by a very large number of people, and in accordance with popular feeling, he has been deprived of it by a process that is equivalent to "due process of law!" No man's life is safe in New Orleans, therefore, no matter what his nationality, provided a sufficiently large number of people determine that he shall die. How many people are necessary to determine that he shall die without due process of law? The mob of New Orleans, composed, we will say, of 10,000 persons, determined it in this instance. But how about the rest of the people of Louisiana, whose Constitution had declared that no man shall die without due process of law?

New York Times, May 9.—The letter of the Italian Consul at New Orleans to the foreman of the Grand Jury which reported on the circumstances and consequences of the Hennessy trial puts a pretty severe strain upon the English language, but it makes one or two sharp points against the presentment with reference to the killing "for political purposes defenceless but fearful adversaries." It is not made clear what political purposes were served or in what sense the adversaries were "fearful," but that the killing was premeditated and deliberately planned; that the authorities were cognizant of what was intended, and that the names of the "participants in the killing as well as those of the instigators" were known, hardly admits of doubt. That "innocent Italian blood was shed" is not so clear. Blood is supposed to become American when it is naturalized, and the only legally Italian blood proved to have been shed was that of a convict escaped from Italy and may be presumed not to have been altogether innocent. But it is greatly to be feared that the exact facts as to the guilt or innocence of those sacrificed to

popular wrath, so far as the Hennessy murder is concerned, will never be clearly ascertained.

New York Mail and Express, May 9.—The most remarkable disclosure of official sentiment in regard to these United States that has been flashed under the Atlantic for some time past is this, which comes from an organ of the Italian Government, the *Italia*: "The Italian Government is about to address a circular to the European Powers submitting the conduct of the United States Government in the New Orleans affair to their judgment. Italy will thus be the initiator of an international agreement to compel the United States to find means to guarantee the protection of foreign subjects." The same cable dispatch that announces the intention of the Italian Government to initiate "an international agreement to compel the United States to find means to guarantee the protection of foreign subjects," states that "one thousand two hundred emigrants left Naples for New York to-day on board the steamer *Victoria*, and two hundred others by Italian vessels." Let these foreign Powers go on with the attempt to "compel" the United States to conform the Constitution to their views and demands. Such an undertaking could not be openly prosecuted for a week before there would be such an uprising of the American people as has not been known since Sumter was fired on, and in this case the cyclone of Americanism would sweep from the Atlantic to the Pacific, and from the Canada border to the Gulf. And it would not be a passing popular outburst of flaming patriotism. It would revive the history of the making of the Great Republic, a history such as no other people ever made. It would revive, particularly, the history of the making of the Constitution, which Gladstone has called the highest and greatest achievement of human statesmanship.

Atlanta Journal, May 8.—The general sentiment of the press of the country seems to be that the New Orleans Grand Jury, investigating the lynching of the Mafias, could not have been expected to find true bills. It would have been, virtually, an indictment of the whole people of the city, except its Italian residents. It was a case in which the whole community, with these interested exceptions, struck a blow for its own safety and tranquility. The few press exceptions say that it was easy to identify some of the leaders of the lynchers, and that they ought to have been indicted and tried, with the assurance that there would have been no conviction by a New Orleans jury. There is no denial that a necessity existed for getting rid of the Mafia band, and that the law had failed to visit upon them a measure of punishment that would have had this effect.

Houston (Tex.) Post, May 7.—Doubtless a great majority of the people, not only of New Orleans but of the nation, were really in sympathy with the men who broke into the parish jail and shot the prisoners to death. But that does not excuse the Grand Jury in putting upon that act the seal of its approval, encouraging the people to again resort to irregular methods to secure justice. Doubtless it were useless to return indictments against any of the men who were directly concerned in the killing of the prisoners. It would doubtless be practically impossible to secure an impartial jury before which to try them, but that was no concern of the Grand Jury. Its business was to find true bills against every man known to have actively participated in that affair. The report of the Grand Jury smacks too much of a prurient desire to please the people, too little of the full, fearless and impartial investigation of an august tribunal guided by the plain letter of the law, the evidence and its solemn official oath.

New York Tablet (Irish Organ) May 16.—To say that "one cannot indict a people" is in the present instance a miserable quibble. There was no need of indicting ten thousand people; it was only necessary to indict the leaders of the mob, and the men who did the killing, all of whom are well known. The

Grand Jury in this case went outside the limits of its jurisdiction. Its duty was to pronounce on facts, and to base its action thereon, instead of on the sympathy of the people. They should have indicted these men, and turned them over to a petit jury, and let them be condemned or acquitted. And one of the worst features of the case is that every news-paper, with one exception, in New Orleans approves of the action of the Grand Jury. New Orleans has always been a lawless city, but it can hardly sink to a deeper depth of disgrace than it occupies now.

Iowa State Register (Des Moines), May 7.—The denunciation of private detective agencies made in connection with the report will meet with general approval also. Many of these so-called private agencies are nothing but corrupt institutions for blackmail and the defeat of justice. The time has come when irresponsible private parties should be prevented from attempts to thwart the enforcement of law by the most corrupt practices known to bold scoundrels. The authorities, National, State, county, and municipal, ought to be ample to ferret out all criminals.

Topeka Capital, May 7.—What Italy will now do is the next matter of interest. It makes little difference what the "mother of dead empires" and of live assassins, thugs, and deadbeats may determine upon. The people of New Orleans are vindicated legally by the Grand Jury as they had been morally by public sentiment the world over.

Cable Dispatch from London, May 8.—The *Post* comments severely upon the unsatisfactory aspect of the New Orleans dispute with reference to the relations of the Federal Government with foreign nations. "We cannot," says the *Post*, "suppose that Mr. Blaine deliberately intends to put forth documents of purely domestic significance as the basis of negotiations with Italy."

FOREIGN.

THE WAR IN CHILI.

London Times, April 28.—We publish to-day two letters from correspondents at Santiago upon the history and present position of the civil war in Chili, giving the two sides of the shield. According to one, President Balmaceda is a usurper who unscrupulously abuses the powers confided to him by the Constitution in order to set up personal government of the most arbitrary kind. According to the other, he is the defender of popular liberties against a nefarious coalition of Parliamentary parties, and is displaying in the midst of his difficulties a really touching fidelity to the Constitution. At this distance it would be unbecoming to dogmatize upon the niceties of Chilian politics. It is, however, rather singular that if the President is merely a good man struggling with adversity he should have against him, by his own showing, all the classes who have secured to Chili a period of tranquil and orderly progress such as no other South American Republic has ever enjoyed. It must also strike the distant observer as strange that the foreign community which owns and directs a large share of the capital and industry of Chili, and which has no other interest to serve save that of good and settled government, should have given all its sympathy to the Congressional party. The best that can be said for the Presidential view of the matter is that the populace apparently to a large extent stands by the Government. It was expected that the army and the people would take sides with the Parliamentarians and the fleet. Had they done so President Balmaceda would probably have been quietly deposed like the late Emperor of Brazil; but as they remained loyal to his Government he may set up some claim to represent numbers if not intelligence. There are, however, some obvious deductions to be made. The President had been long preparing for this struggle by a liberal use of his powers of appointment and promotion. Officers of constitutional tendencies

had been got rid of, and their places filled by President Balmaceda's creatures. In this way the fidelity of the greater part of the army may be accounted for without supposing any intelligent preference for his theory of government. The populace is probably very much in the dark as to the real questions at issue, and nothing was omitted that could terrify it into submission. However sound the President's views, it is evident that he has shrunk from no severity and from no invasion of personal liberty and legal rights that seemed likely to compel obedience. No man or woman is safe from robbery and outrage who is so much as suspected of disaffection. By arraying the have-nots against the haves, and offering chances of enrichment to all the less worthy classes, it is not difficult for a time to produce a fair imitation of popularity.

Baltimore American, May 9.—The country has been an aristocratic Republic, modeled somewhat on the Constitution of the United States, but differing considerably from it. To the President, who serves five years, and is not eligible to a second term, much greater power is given than in this country. For instance, he nominates the Governors of all the departments and the Intendentes of all the provinces. These Intendentes appoint delegates and sub-delegates to administer the cantonal divisions and the communal districts. It is as if the Governors of the States, with all the appointments that they would command, were to be concentrated in the power of the President at Washington. It can thus be seen what an enormous amount of patronage is at the disposal of Chili's executive. It combines a power greater than that enjoyed by many kings. This insurrection began on the 7th of January in the navy—the strongest arm of the nation. Most of the representatives of the Congress of last year joined it. Large accessions came from the artisan classes. Many soldiers deserted the Government and attached themselves to the revolutionists. The movement became general. The insurgents controlled the fleet. So far there have been a dozen engagements, in several of which there were heavy losses of life and property. The honors of battle seem to be about even. It is impossible to predict the end of the war, but, undoubtedly, one of its results will be a more representative Government for the country.

LATEST PERFORMANCES OF THE GERMAN DESPOT.

Cable Dispatch from Berlin, New York Sun, May 11.—Saxony, Wurtemberg, Bavaria, Baden, Hesse and the other fractions of the German federation are professing pain and astonishment at the Emperor's Düsseldorf speech, culminating as it did in the assertion, so characteristic of the speaker, "There is only one lord of the realm, and he stands before you. I tolerate no other will." The kinglets are reminded that on another occasion William II. said: "The Brandenburgers must follow their Margrave through thick and thin." The Kaiser's haughty "*sic volo, sic jubeo*" has also been revived in the memory of his vassals, and his threat, "I will crush whomsoever dares to oppose me," still rings in their ears. To show that the Emperor has overstepped his province, they cite the eleventh paragraph of the German Constitution, which deals with the rights and privileges of the Kaiser. Doubtless, if the letter of that document is to be consulted, they are right, but they forget that it was framed some twenty years ago, and that its author was Bismarck. The Cologne festivities have not been entirely free from unpleasantness. It appears that the managers of the Gurzerich banquet contracted with a firm of French champagne-growers for the supply of that particular wine, which the firm agreed not to charge for on condition that no other brand of champagne should be drunk on that occasion. The Kaiser heard of the arrangement, which was in entire disregard of his own incredible passion for the villainous German fizz, and at the last moment ordered that only Rhine wine should appear at the banquet. The

French firm has threatened to sue the committee for breach of contract, and the progress of the action is being eagerly watched. The Kaiser has given great offense to the orthodox community by ordering the court chaplains to curtail the length of their sermons, which in future must not exceed fifteen minutes, whatever may be the occasion. The Emperor instances several occasions upon which he has been detained in church for from five to seven minutes beyond the time allotted for divine worship, and he adds: "This is not to occur again."

DANGER FOR BELGIUM AND FRANCE.

Le Figaro (Paris), April 25.—There is about to be lighted in Belgium a little flame, which, if it be not carefully watched, will set fire to France and, in fact, the whole continent. At London, Vienna, Naples, Barcelona, workmen demand a diminution of hours of labor and an increase of wages. In these places the demand can be examined and rejected without social trouble or political destruction. In Belgium, however, the case is different. There it is not simply a working day of eight hours which is in question. It is the constitution of the country which is attacked. The Socialists demand the immediate establishment of universal suffrage; and they declare that, if the demand be not granted, there will be a general and prolonged strike which will arrest all industrial and commercial activity of the country. "Yield or die!"—such is the brutal summons of the assailants. Will the Belgian Government yield? And if it does, what will be the effect of such a surrender on neighboring countries? These are very grave questions, the solution of which France and Europe may well await with anxiety. It is of extreme importance to remember the programme which the Belgian Socialists have proclaimed their intention of carrying out, if they succeed in obtaining universal suffrage. This programme allows individual property in objects of personal use, clothing, provisions and a family dwelling; but requires that land, mines, manufactures be held in common. If the Belgian Socialists succeed in getting universal suffrage, and in thus carrying out their programme, will not the Socialists of other countries try the same or a similar political game in order to attain their ends? What in the meantime is the German Emperor going to do? Will he wait until his own home is on fire before he acts? Or is he not rather likely, in his capacity of general fireman of Europe, to undertake to extinguish the flame in the place where it breaks out and insist that Belgium shall protect herself? Such a course seems more probable because all his plans in regard to Socialism have failed, and he appears, from the language he uses to his military *entourage*, inclined to resent the way in which the Socialists have held aloof from the approaches he has made to them. If a German army should enter Belgian soil, what would France do? What could she do to save her own dignity and for her own defense, save in her turn to enter Belgium? From such a step there could follow but one result. The conflagration which has so long threatened Europe would begin to rage at once. Everyone will hope that these terrible anticipations will not be realized and that Belgium will be able to ward off the danger which menaces her; but the issue may well be watched with thoughtful solicitude.

THE WRETCHED ROMAN JEWS.

Rome Correspondence of the Allgemeine Zeitung des Judenthums (Berlin), April 17.—These lines are written to direct attention to the wretched condition of our coreligionists in Italy and especially in Rome, and to arouse efforts for the improvement and lifting up of these unhappy beings. Last month I went to Rome on a sorrowful errand, and I was obliged to remain in the city several days. Having for years felt a profound interest in the welfare of my fellow-Israelites of all nations, I naturally found no object worthier of engaging my leisure than that of ascertaining how the Roman

Jews fared, so far as possible in my limited time, by inquiries and observation. The things I heard and saw were sad enough to move the compassion of anyone. In Rome there are about 6,000 Jews, of whom 3,000 are notorious beggars; and of the other half the majority are in very poor circumstances. Coming out of the synagogue Friday evening, I was amazed to find a great throng of people—men, women, and children,—who had stationed themselves in front of the edifice. In answer to my question, why these persons had gathered there, I was told that they had come to beg, because they had no food to eat. A like misery among Jews I have never witnessed; hitherto such Jewish beggars as I have encountered on Friday evenings have approached me singly. When they enter the synagogue these people appear to no better advantage than they do on the street; they are dirty and clad in offensive clothes, and do not seem to be aware that they are in the house of God. A remedy is imperatively needed here, for the sake of all interests; and it is my belief that an effective remedy can be commanded only through the schools and the rabbis. I do not know whether in Italy enforced attendance at school is provided for by law or required by strict local administrators; if it is not, the rabbis ought to strenuously urge parents to send their children regularly to school; and it is also essential to found industrial schools, where the children may be educated in trades out of the ordinary school hours. The inborn slothfulness peculiar to these Southerners must be counteracted by all means, and should be preached against in the synagogue as immoral and repugnant to the law of God. As an instance of the extreme laziness of these people, I was informed on undoubted authority that a man of the class in question, if able to earn fifty centimes in a forenoon at a task which, if continued throughout the day, would pay two francs, will on no account stick to his work, because, forsooth, the fifty centimes suffice for the present day, and he gives no thought to the morrow.

THE MANIPUR BUNGLE.

The Colonies and India (London), May 2.—The fact is becoming more and more obvious that a grave blunder was committed in connection with the recent disastrous attempt to set matters straight among the Manipuris. For one thing, there seems to have been a screw loose somewhere in the official machinery, for Mr. Grimwood, the Political Agent in Manipur, was kept quite in ignorance, up to the very last moment, of the arrangement which Chief Commissioner Quinton went up to carry out. The gravest error, however, seems to have been made in connection with the equipment of the expedition, for, if the authorities had anything like a correct idea of the strength of the Manipuri forces, it was the height of absurdity to send a small parcel of 450 men, with the most meagre supply of ammunition, to carry out the peremptory orders which the unfortunate Chief Commissioner seems to have been charged with. Then the proceedings at the Residency prior to the outbreak of the fighting cannot be regarded as creditable to us. From what is now known, it is clear that Mr. Quinton's intention was to have the Senaputty arrested immediately after the durbar to which he was invited, and it is not surprising that the latter, getting scent of the treachery, decided to protect himself as best he could with his fighting men. The whole of this sad business is full of errors and indiscretions, and it cannot even be said that we have retrieved our prestige with the bloodless capture of Manipur by the punitive expedition which occupied the place at the beginning of the week. The Regent, Jubraj, and Senaputty have given our people leg bail, and it is hardly likely that they will be captured within a reasonable time, if, indeed, they are ever captured at all. From the Manipuri point of view, our troops were severely defeated in the Rajah's capital, and the subsequent heroic exploits of Lieut. Grant and Gen. Graham go but a short way towards removing the stigma attaching to our arms.

We have now broken up the administration of the State, it is true, but there is no likelihood that the proper measure of retributive justice will ever be dealt out to those who were really concerned in the massacre of our officials.

TROUBLE FOR THE ENGLISH IN MASHONALAND.—England's right in Mashonaland is not only in dispute from the Portuguese on the north, but from the Boers on the south. The British South African Company, under whose charge the Government put this territory, have done a great deal within a year toward opening it to commerce, by building 440 miles of good wagon road, 140 of railroad and 480 of telegraph; have established the systematic mining of gold, and have made favorable treaties with many chiefs, King Matabele among them. But the Portuguese Mozambique Company disputes the English title on the score of older treaties with Matabele and other chiefs, and although Portugal, under stress of a display of force on the part of England, apologized formally for certain acts of violence committed by the Mozambique Company, she has not relinquished her claim or withdrawn her troops and supply stations. Now comes this threatened irruption of the Boers, who are said to be gathering on the Limpopo river in numbers reported variously from 5,000 to 20,000, with the purpose of establishing "the Republic of the North," on territory covered by concessions long before the British South African Company existed. Possibly President Krüger of the Transvaal Republic can "damp the trek," as he has promised; perhaps Cecil Rhodes, Premier of Cape Colony, is right in looking upon the movement as a welcome increase of the population under British rule—a comfortable theory as long as it lasts; but the prevailing opinion is that the Boers desire to dispossess England entirely, and that Lord Salisbury's threat of armed interference, and the dispatch of English troops to the frontier of Bechuanaland, indicates serious business.—*Springfield Republican*, May 11.

VAIN SWAGGER.—"If it takes three campaigns," said Mr. Parnell, the other day, in a speech at Mullingar, "the work will have to be faced, and the battle will have to be fought and won." The meaning is that Parnell will not accept the decision of the Irish people at the forthcoming general election. Beaten at that election, as he is certain to be, he will still go on with his "work"—he will fight on until another and another general election. But, of course, this is all vain swagger. Parnell knows that the next election will be his doom, and that after it he will be as dead and detested in Irish politics as Lord Castlereagh.—*Irish World* (New York), May 9.

RELIGIOUS.

PROF. BRIGGS AND HIS CRITICS.

From Prof. Briggs's Reply to Dr. Shedd.—It is not a matter of logic; I shall not compete with Dr. Shedd at this point. It is a matter of interpretation, which is within my province as a Biblical and historical student. It is my charge against Dr. Shedd and the American dogmatists in my book "Whither?" that they have perverted and misrepresented the Westminster Confession, because of their neglect of the history of the men and the times that produced it, and because they deduce from it the more recent dogmatic speculation. In my paper "Advance toward Revision" I have shown by a comparison between Dr. Shedd's dogmatic theology and the Westminster Confession that in his system "the proportions of the faith in the Westminster Confession have entirely changed. New doctrines have come into the field, old doctrines have been discarded; some doctrines have been depressed, other doctrines have been exalted. The systems are different in their structure, in their order of material, in the material itself, in its

proportions, and in the structural principles. The essential and necessary articles of about one-half of the Westminster system are in these systems, and the other half, with its essential articles, is not there" (p. 11). Dr. Shedd judges me not by the Westminster Confession, which he has never studied with sufficient diligence to be entitled to interpret it or to pronounce judgment upon it; he judges me by his own dogmatic theology. Dr. Shedd says that I have represented "the Bible, the Church, and the Reason as coördinate and coequal authorities for mankind in obtaining the knowledge of God." But Dr. Morris, another venerable dogmatist, in his "Calm Review of the Inaugural Address of Dr. Briggs," says: "While the author nowhere represents these as coördinate sources, and distinctly recognizes the Bible as the superior source, yet this language seems both to separate the three sources too widely, as if they could be independent of each other, and also to place them practically too nearly on the same level as to authoritativeness." Doubtless I take a higher view of the Church and the Reason than Dr. Morris, and he agrees with me in taking a higher view of them than Dr. Shedd, but I do not coördinate them or make them coequal. If it be heresy to say that rationalists like Martineau have found God in the Reason, and Roman Catholics like Newman have found God in the Church, I rejoice in such heresy; and I do not hesitate to say that I have less doubt of the salvation of Martineau or Newman than I have of the modern pharisees, who would exclude such noble men, so pure, so grand, the ornaments of Great Britain and the prophets of the age, from the kingdom of God. Dr. Shedd says: "According to this, the Calvinistic creed of the Reformation, the Papal creed of the Council of Trent, and the Unitarian creed of Socinus have the same divine authority, and human salvation may be founded upon each and all of them alike. Whoever contends that this is the doctrine of the Westminster Standards is 'past surgery.'" Does Dr. Shedd believe that the Calvinistic creed of the Reformation has divine authority, or that human salvation is founded upon it? If he does, he exalts the Calvinistic reason and the Calvinistic church above the Bible, and comes in conflict with the Westminster Confession, which makes the Bible the only infallible rule of faith, and which affirms that the "Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits are to be examined, and in whose sentence we are to rest, can be no other than the Holy Spirit speaking in the Scripture." (W. C. I. 10.) I do not attach divine authority to any creed, and I refuse to found human salvation upon any council. I shall pass over Dr. Shedd's criticisms on my views of the Bible. They have received sufficient attention in the appendix to my address, which is now accessible to the public. Sufficient to say that I subscribe sincerely and without exception or reservation to the whole doctrine of the Bible stated in the Westminster Confession, and that I charge upon Dr. Shedd and other dogmatists that they have substituted a new doctrine of the Scriptures for that taught in the Scriptures and the Confession. I claim to maintain the doctrine of the Bible and Confession against the dogmatists. If John Calvin were alive Dr. Shedd would charge him with heresy, for John Calvin recognizes errors in the Scripture, lays great stress on the doctrines of saving faith, repentance, and progressive sanctification, and teaches the advancement in divine grace of believers in the middle state, as appears from the following:

As, however, the spirit is accustomed to speak in this manner in reference to the last coming of Christ, it were better to extend the advancement of the grace of Christ to the resurrection of the flesh. For, although those who have been freed from the mortal body do no longer contend with the lusts of the flesh, and are, as the expression is, beyond the reach of a single dart, yet there will be no absurdity in speaking of them as in the way of advancement, inasmuch as they have not yet reached the point to which they aspire—they do not yet enjoy the felicity and glory which they have hoped for—and, in fine, the day has not yet shone which is to discover the treasures which lie hid in hope. And in truth,

when hope is treated of, our eyes must always be directed forward to a blessed resurrection as the grand object in view.

THINGS TO BE REMEMBERED.

Christian Union (Undenomin., New York), May 7.—There is every reason to believe that we are at the beginning of one of the most fundamental theological discussions of the century, for the question of the sources and authority of the Bible goes to the root of the Christian religion. That this discussion was certain to come has long been evident to all those who have been familiar with critical work on the Old Testament; that it ought to come has long been the conviction of those who hold that the world is entitled to every particle of light, and that to know the truth is the only security. The *Christian Union* deprecates quite as strongly as any of those who oppose opening this question the waste of time and strength in abstract theological discussion, but this discussion involves a very different question than one of forms or statements. It can no more be postponed than can the movement of the human mind searching for truth and compelled to modify its conclusions by truth. The Christian Church is bound to welcome truth from whatever quarter it comes; if it believes in the truth which it possesses, it will be absolutely fearless; instead of shunning discussion and investigation, it will court the clearest and most searching examination of all the foundations of its faith. What it holds essentially are a few great historic facts which answer to the few great human needs and which solve the few great human problems. The life of the Church is not bound up in any theology or philosophy; it is not identified with any explanation of these facts. The facts belong to the Church ecumenical and universal; the explanations belong to the Church provincial. The Church provincial has often been disturbed and compelled to modify its positions; the Church universal, holding to the essential facts of Christianity, has never been shaken and never will be. There has been no more disastrous blunder than the attempt to fight against any form of new truth on the part of religious people. The Church ought never to have been arrayed against any form of scientific investigation; and yet it has steadfastly, through the mouths of many of its leading teachers, fought every inch of ground over which science has passed, and been driven, step by step, backward from its positions, only to discover at length that it had been holding ground that never belonged to it and opposing that which was best for it. For it will be seen in the long run that the greatest ally of religion in this century has been science, correcting false ideas, cutting off speculative excrescences, simplifying, broadening, and making still more majestic the general conception of the universe. Since this discussion was certain to come, it ought to come inside the Church and not outside it. The researches of Biblical scholars in the last hundred years have created a new province of scholarship; they have collected a vast mass of materials bearing upon many of the books of the Old Testament and raising many questions with regard to their dates and authorship. This material is in the possession of a host of scholars. What the scholars know the world will know, sooner or later, for all the conclusions of scholarship are certain, eventually, to become common property. It is simply a question, in this case, whether these great subjects shall be discussed and these great issues settled by devout, reverential scholars inside the Church, or whether the conclusions shall be reached by men without religious feeling or interests, but in possession of the facts; it is a question whether the revision of the attitude of the Church on these matters shall be made by its friends or forced upon it by its enemies. The issue which has been precipitated by the outspoken frankness of Prof. Briggs ought to have been raised years ago. The Church owes a debt of gratitude to Prof. Briggs because he has had the courage to raise this question frankly and in all its fullness inside Church lines. He does

not stand alone; there are many other Christian teachers and scholars who, without agreeing with him in every respect, hold to his general view and are at one with him in believing that the time has come for discussion and action. In such a discussion as this there are manifold temptations to heat, unfairness, and precipitation. All these things are to be deprecated and avoided. Prof. Briggs has already been widely misrepresented. For his sake, and for the sake of all those who are to take part in this discussion, we warn our readers in no case to make up their opinion until they know that they fully understand the position of the man they are judging.

THE FORMAL CHARGES OF HERESY.

New York Herald, May 10.—In the judgment of the four gentlemen who sign this [majority] report [of the New York Presbytery on Dr. Briggs] the utterances of the accused are not in harmony with the Confession of Faith. He is practically charged with heresy on three points:—First, in that he would elevate human reason to undue prominence, and make it one of the authorities for the acceptance or rejection of the several parts of the Bible; second, in his declaration that there may possibly be errors of historic statement in the Scriptures, and, third, in his expressed belief that the human soul may perhaps have some opportunity after death to accept the conditions of salvation. These assertions of the committee are fortified by ample extracts from the address which they were appointed to examine and criticise. It is therefore recommended that Dr. Briggs be tried on these indictments. A minority report will also be presented, signed by two of the committee. They affirm that if the language of Dr. Briggs is liberally interpreted it will not be found to conflict with any essential proposition in the Confession of Faith. They furthermore regard it as unwise to bring him to trial, for the reason that a discussion would be started which might last indefinitely and end in doing serious injury to the cause of religion.

[The minority report was signed by only one member, although another was in substantial agreement with important conclusions in it. The Presbytery (May 12) assented to that part of the majority report that recommended the trial of Prof. Briggs on charges of heresy.—Ed.]

HASTY WORDS SHOULD BE AVOIDED.

New York Evangelist (Presb.), May 7.—The theological atmosphere just now seems to be charged with an extraordinary amount of inflammable matter. There has been nothing quite like it for many a day. Old men say the state of things reminds them of more than fifty years ago, when the land resounded with the heresy trials of Albert Barnes and Lyman Beecher. At all events, a great many minds are deeply excited; the belief that dangerous errors threaten Christian faith is widespread; and thousands are tempted to say and do things in hot haste that later may have been repented of. It is a time for good men to beware of false, uncircumcised lips, and to take heed lest they speak unadvisedly with their own. It was a wonderful testimony to Job's patience, when conspired against and lied about by Satan, twitted by pious friends, and overwhelmed in a cyclone of troubles, that "in all this did not Job sin with his lips." The word of God, alike in Old Testament and New, lays the utmost stress upon this beautiful morality of the lips; and had the Bible been written in an age of religious books and newspapers, like our own, it would doubtless, have set the seal of its inspired approval upon a similar morality of the pen. How many false, uncircumcised pens, as well as lips, are busied about the ark of God!

HE HAS STRONG SUPPORT.

United Presbyterian (Pittsburgh), May 7.—It appears that Dr. Briggs does not stand alone in the theological seminaries of the Pres-

byterian Church as a teacher of dangerous views of inspiration. Four of the professors of Lane Seminary have declared themselves as equally radical. The *Interior* says: "The paper of Prof. Smith, of Lane, published in a pamphlet with that of Prof. Evans, goes much beyond anything that has appeared on the subject from Presbyterian authorship in this country." "We now know what he means, and if the others do not mean the same, they ought to say so. We cannot stand that. The Church will not stand it." A very grave issue has been forced, and it must be met. The action of the approaching General Assembly will be waited for with great anxiety. Let there be prayer for the guidance of the Holy Spirit, that the issue may be for the confirmation of right views of the inspired word.

IS THE NEW BISHOP DELINQUENT?

The Living Church (Prot. Epis.), Chicago, May 9.—We regret to say, without undertaking to criticise the published sermons of Dr. Brooks, that he is deeply implicated in that destructive policy to which we refer. His appearance in Plymouth Church, Brooklyn, and his endorsing there, as a properly-authorized Christian teacher, one whose express declarations on that very occasion were so wide of even what is called "our common Christianity" that some of his own coreligionists were shocked, is notorious. Churchmen generally have been surprised and troubled at the recent proceedings of some of the clergy of New York. The situation has been regarded as grave enough to call for a solemn public remonstrance from a majority of the most eminent clergy of that diocese. A Boston paper informs us that "on the evening of Good Friday just passed, the Rev. Dr. Brooks took part with the Rev. Brooke Herford, pastor of the Arlington Street Unitarian Church, in a union service." Surely such circumstances are enough to make the ratification of this election a very serious matter. It would seem that if Bishops can bring themselves to consecrate a candidate for the episcopate who comes before them with such a record, it will become impossible to call to account any priest, however flagrant his breaches of the law of the Church, or however far he may choose to go in treating the denial of the very essence of the creed, the doctrine of the divinity of our Lord, as a matter of indifference.

THE LIQUOR ISSUE.

A DEFIANT CORPORATION SUBDUED.

Montreal Witness, May 6.—Since the temperance people of Richmond County have gained their latest victories over the licensed and law-breaking traffic in the town of Richmond, the Grand Trunk Railway bar has become the one pothouse of the county and has naturally become an attraction to those classes—representatives we may hope of an age that is passing away—who have become slaves of drink. The Richmond County fight has been a long one. The one institution which has continued to defy the Dunkin Law has been the Grand Trunk Railway, which has been selling under a license from the Quebec Government. Representations have, from time to time, been made to the Company, appealing to it on the grounds of law, of public morals, and of financial interests, on all which grounds it was well maintained that liquor-selling at Richmond Station should be given up. It was shown that a gentleman waiting on the platform for a train had been knocked down by a citizen of Richmond brutalized at the station bar, or, at least, who came out of the bar in a state of intoxication. It was shown that one of the Company's officers after another had become incapacitated through drink and that the public safety had thereby been endangered and the Company's interests had necessarily suffered in such hands. It was shown that the ladies' waiting-room at the station had been repudiated disagreeable by the invasion of loiterers from

the neighborhood supposed to be drawn to it by the bar, an evil which was increasing as the drink traffic was being suppressed elsewhere. It was shown that in spite of regulations to the contrary the railway's servants upon whom the public depend for safety were in the habit of drinking there. Notwithstanding all this the management of the railway declined to close the bar, insisting that it was necessary as a public convenience. Fortunately, however, the law settles the question, and, fortunately for those who might have had to appeal to the courts at considerable length, the law has found an honest and explicit expounder in the Attorney-General of the Province and a decided administrator in the Treasury Department. As the last license of the railway buffet expired with last month, we heartily congratulate the heroic temperance workers of Richmond County upon the victory which, as far as the licensed traffic is concerned, is final. They have now the law on their side in making war on all sale of intoxicating beverages in their county. If we can judge from their past record this war will be ceaseless and successful.

TEACHERS SHOULD TAKE A STAND.

School Journal (New York), May 2.—The teacher who does not take a stand in respect to the temperance question is making a great and grave mistake. The teacher of to-day is looked up to by the school patrons as one who has culture and refinement; it is beginning to be felt by them that he is to be held in esteem like the minister—not so much in esteem, it is true, but he is classed with the preacher. The higher a man goes up the more his opinion is sought. The teacher has gone up during the past fifteen years quite perceptibly, and his opinion is worth something. He may wish not to take sides, but he must. He may not be ready to say that he is for Prohibition, as the Maine, Kansas, and Iowa teachers do, but he must be against intemperance. In a city like New York, or Philadelphia, he will favor reducing the number of saloons by the best means possible. Every boy and every girl who comes into the school-room day by day knows and feels that the teacher who firmly opposes intemperance is a power for good in the formation of character. The teacher may not put temperance documents in the hands of the children, or even get them to sign the pledge; he may be obliged to exercise the wisdom of the serpent in many cases, for there are keepers of gin-mills on school-boards, but he has a right to an opinion on this question and it will not be difficult to let his pupils know where he stands. Short statements can be made from time to time that will make deep impressions. What does this country spend for schools? *Answer*.—Eighty millions of dollars annually. What does it spend for drinks? *Answer*.—Eight hundred millions of dollars!

THE POOR PERSECUTED WINE-MERCHANTS OF ENGLAND.—What with one thing and another the life of the family wine-merchant in England is not altogether a happy one. He is constantly being subjected to annoyances of all kinds, while the teetotal fraternity are ever on his track. He is everlastingly being informed that his business is an illegal one, and, in fact, he is looked upon by the teetotal fraternity as a ruin to the nation. Why a wine-merchant's business is not as legal as any other trade I cannot make out, but, however, I must keep to the subject. The family wine-merchant in England has now to go into competition with the chemist and even the draper. It is now a frequent occurrence in England to hear of licenses being supplied to chemists, who require same for the sale of "medicated wines." (?) As a consequence the wine-merchant's business is damaged to an alarming extent. The members of the Wine and Spirit Trades Benevolent Society held their fourth annual general meeting at 27 Crutched Friars recently. It has been decided that no banquet should be held during the current year, it being

felt that the tax upon many generous members of the trade, who have contributed substantially on each occasion, would be too severe if the dinner were made an annual institution.—*London Correspondence of Bonfort's Wine and Spirit Circular (New York), May 10.*

WOMAN SUFFRAGE FIRST.—Miss Anthony says that it was never difficult to raise large sums of money to aid a runaway slave during the trying ante-bellum times, but it was almost impossible to secure a dollar to carry on a crusade against slavery itself. Just so with the equal rights movement, which represents the principle by which motherhood can, and in time will, be raised to such a high standard that drunkard-making will cease to be its product. But the masses cannot see the principle at stake, though they can see the issue of drunkenness *per se*, and are easily incited to oppose its outward sign, which is the saloon, forgetting that equal rights for motherhood will settle the demon of intemperance in the natural way, by empowering mothers with the opportunity to stop drunkard-raising.—*Abigail Scott Duniway, in the West Shore (Portland, Ore.), May 2.*

THE BREWERS' EXHIBIT AT CHICAGO.—The only reason that detailed plans for the brewery exhibit [at the World's Fair] are not yet made, is attributable to the circumstance that the committee wants to await the action of the United States Brewers' Association, which will be in session in the course of this month, in regard to the erection of a special building for the brewery exhibit, at a cost of \$400,000.—*Brewer and Maltster (Chicago), May 10.*

MISCELLANEOUS.

MME. BLAVATSKY—TWO OPINIONS.

New York Sun, May 11.—Mme. Blavatsky was one of the most remarkable impostors the world has ever produced. Her purpose in assuming that part and playing it for so many years is involved in some mystery. The explanation that originally she devised the humbug to cover her operations as a Russian spy is not unreasonable; but as she kept the sham going long after it could have served any such end, she seems to have used it simply as a means of making a living. She got her support out of it, and she lived well. Moreover, it gratified her vanity and furnished her with no end of fun. She chuckled over the credulity of her dupes, and the incense of their adoration of her as a genuine seeress and visitant of the unseen and unseeable world was irresistibly flattering to her feminine instinct. Mme. Blavatsky did not take herself seriously; she was not a victim of self-delusion, and she allowed everybody many chances to see through her trickery. Only the inconceivable folly and gullibility of people who pride themselves on their sagacity and insight took her in that way. She would frequently lift the corners of the flimsy veil covering up the bogus mystery, so that they might see plainly the humbug within; but, instead, their bewitched eyes saw a machine not made by mortal hands and operated not by natural means, but by disembodied spirits from the ether above. When the Psychical Society conducted its investigation, she made hardly a pretence of defending the trick; and in her communications with her confederates, the cabinetmaker who constructed the cheap "shrine," as she humorously called it, and to his wife, who personated the awful Masters and Mahatmas, she showed that she regarded it all as a huge joke, profitably, too, because of the cash it brought in. A strange, a singular old woman was Mme. Blavatsky; cynical, artful, infinitely resourceful, audacious, industrious, and comical. Her habits were altogether inconsistent with the popular conceptions of a seeress, and yet she made no effort to reform them and no pretence of correcting them. She smoked cigarettes inordinately, and her general appearance was

gross and wicked. She did not pose as a saint, but swore roundly when the occasion served; as, for instance, when Col. Olcott, her Hierophant in the comedy, exhausted her patience by showing himself more than customarily a fool, and she feared that in his folly he would give away the trick absolutely.

New York Tribune, May 10.—Few women in our time have been more persistently misrepresented, slandered, and defamed than Mme. Blavatsky; but though malice and ignorance did their worst upon her there are abundant indications that her life-work will vindicate itself, that it will endure, and that it will operate for good. She was the founder of the Theosophical Society, an organization now fully and firmly established, which has branches in many countries, East and West, and which is devoted to studies and practices the innocence and the elevating character of which are becoming more generally recognized continually. The life of Mme. Blavatsky was a remarkable one, but this is not the place or time to speak of its vicissitudes. It must suffice to say that for nearly twenty years she had devoted herself to the dissemination of doctrines the fundamental principles of which are of the loftiest ethical character. However Utopian may appear to some minds an attempt in the 19th Century to break down the barriers of race, nationality, caste and class prejudice, and to inculcate that spirit of brotherly love which the greatest of all Teachers enjoined in the 1st Century, the nobility of the aim can only be impeached by those who repudiate Christianity. Mme. Blavatsky held that the regeneration of mankind must be based upon the development of altruism. In this she was at one with the greatest thinkers, not alone of the present day, but of all time; and at one, it is becoming more and more apparent, with the strongest spiritual tendencies of the age. This alone would entitle her teachings to the candid and serious consideration of all who respect the influences that make for righteousness.

THE STRANGE CASE OF WILFRID MURRAY.

Saturday Review (London), April 25.—In the first place, there is nothing except the defendant's word to show that Wilfrid Murray ever existed otherwise than in the defendant's person. In the second place, as Murray is not alleged to have consciously imitated Mr. Hurlbert's writing, we must accept the hypothesis of a calligraphic double. But Murray's resemblance to Hurlbert was not confined to the shape of his written characters. He had the same tastes. He was in the habit, like Hurlbert, of interlarding his letters with scraps of French. He visited the same places as his prototype in England, France, and Ireland. When Hurlbert watched the Jubilee procession from Lord Rothschild's house in Piccadilly, Murray was at the Duke of Wellington's, from which he would get, and therefore be able to describe, exactly the same view. Wilfrid Murray told the plaintiff that he had "written in his own name" to the Post-Office about a postal order. The Controller of the Post-Office replied to the defendant, "The order does not appear to have been sent in your name." It was sent in Murray's. No expert was called to trace any distinction between Murray's writing and Hurlbert's, though the point is one on which such evidence would be particularly valuable. The plaintiff gave peculiar diary accounts of about fifty meetings with the defendant, but in scarcely a single instance could he establish a sufficient alibi, and in many instances essential witnesses, including Mrs. Hurlbert, were not called. If it be said that no man would think it worth his while to invent such a story, the answer is that the letters put in by the plaintiff, though stated to be the least offensive of the lot, were so vile and loathsome that no man could hold up his head in decent society who confessed to being their author. The Attorney-General declared that the breath of scandal had never touched his client. There can be no doubt about the con-

tact now, or of the only method by which Mr. Hurlbert can fully vindicate his character.

THE NECESSITY OF INDEPENDENCE FOR WOMAN.—Even supposing that young women do not find the bread of dependence to be either scant in quantity or bitter in quality, they cannot safely count upon its continuing sweet and abundant. Wealth may come and wealth may go. It is an every-day occurrence for men to be thrown out of employment, or to become disabled, or to die. What would become of the clinging vine if the sturdy oak should by no fault of its own be transformed into a broken reed? One's heart aches for the ornamental daughters of suddenly impoverished business men, for grief-stricken widows whose "prop" has been taken from them, and who have waited till they were thrown on their own resources before they discovered how useless these resources were. Is it not strange that parents who give their daughters the costliest education and the rarest luxuries, fail to insure their thorough equipment against the danger that may befall any woman—the danger of impending pauperism? A practical knowledge of some work by which a living may be earned is the first necessity of every self-respecting woman.—*Wives and Daughters (London, Canada), May.*

SUSPICIOUS BANK FAILURES.—The failure of another national bank in Philadelphia indicates that the vices of speculation and unsafe banking have made more severe inroads in the solidity and stability of Philadelphia's banking business than would have been deemed possible in accordance with that city's proverbial character. The disclosures of the previous failures leave no sort of doubt that all these disasters are due to "kiting" and speculation by their executive officers. Another phase of the failures assumes national dimensions. Formerly the governmental supervision of the national banks made such bank-wrecking as has lately been known in Philadelphia and New York almost impossible. If there are many more such failures among the Eastern national banks there will be a basis for Congressional inquiry whether the political changes back and forth among the bank examiners have not diminished the efficacy of that former safeguard to good banking.—*Pittsburgh Dispatch, May 9.*

THE SERVANT GIRL AS A CAPITALIST.—Our servant girls are the great depositors in the savings banks. The millions held by those institutions and lent out to erect the palaces of the wealthy, are after all only the collected savings of the poorer, but industrious and thrifty class. This is a fact not always borne in mind, yet much of the improvements throughout the country could not be carried on were it not for the savings of servant girls and other humble workers. In a speech made by Senator Hawley, of Connecticut, he remarked: "It has been said that the servant girls of Hartford hold the mortgages on the town." What is true of Hartford is true elsewhere; where a vast Catholic congregation pours out from a church in the early morning, there will be enough among them whose savings are represented by mortgages on the palatial houses they pass, and of which in many cases they own more than the so-called owners.—*Catholic News (New York), May 10.*

"ONE BILLION."—When one speaks of a billion in England or Germany, a million million (1,000,000,000,000) is understood, but in the United States, as in France, Spain, and elsewhere, the term is used to signify a thousand million only (1,000,000,000). It would therefore be well for the German-American press to employ the term in this sense, precisely as we employ the word mile to signify an English or American mile and not a German or any other mile.—*Deutsche Allgemeine Zeitung (Chicago), May 7.*

Index to Periodical Literature.

AMERICAN AND ENGLISH.

EDUCATION, LITERATURE, AND ART.

- Comet Lore. Francis Henry Baker. *Gentleman's Mag.*, London, May, 9 pp. Curious speculations of all ages and peoples relating to comets.
- Elementary Education a Municipal Charge. Lord Sandford. *Fortnightly Rev.*, London, May, 9 pp.
- Home Art. Arrangement of Mirrors—A New Waste-Basket—Design for Centre-Piece. Emma Moffett Tyng. *Home-Maker*, May, 3 pp. Illustrated.
- Ibsen Question (The). Oswald Crawford, C. M. G. *Fortnightly Rev.*, London, May, 15 pp. A critique of Ibsen's works.
- Journal of Sir Walter Scott. Algernon Charles Swinburne. *Fortnightly Rev.*, London, May, 14 pp. The Journal as a "final illustration and attestation of a character almost incomparably loveable, admirable, and noble."
- Painter Etchers, The Royal Society of. Francis Seymour Haden. *XIX Cent.*, London, May, 7 pp.
- Plays, Pages on. Justin Huntly McCarthy, M. P. *Gentleman's Mag.*, London, May, 8 pp. Critique of new plays presented in London.
- Poets-Laureate. The Rev. P. Haythornthwaite. *Merry England*, London, May 26 pp. An historical sketch of the Poets-Laureate of the World.

POLITICAL.

- African (South) Problems. J. S. Keltie. *Fortnightly Rev.*, London, May, 8 pp. Discussion of questions brought forward by European colonization in South Africa.
- Canada, The Political Position in. Sir Charles Tupper, Bart., K.C.M.G. *Contemp. Rev.*, London, May 13 pp. General statement of the question.
- Italy and the United States. Mrs. Jessie White Mario. *XIX Cent.*, London, May 18 pp. A statement of the New Orleans Tragedy, together with an account of the *Mafia* and *Camorra*.
- Nationalist (an Irish), The Humble Remonstrance of. Sir C. Gaven Duffy, K.C.M.G. *Contemp. Rev.*, London, May, 11 pp. Bearing upon the Home Rule Question.

RELIGIOUS.

- Baptism (The Midnight). Thomas Hardy. *Fortnightly Rev.*, London, May, 7 pp. A study in Christianity.
- Bible Study (Systematic). Prof. W. R. Harper, Ph.D. *Canadian Meth. Quar.*, April, 9 pp.
- Christianity, Greek Influence on. Prof. Sanday. *Contemp. Rev.*, London, May, 13 pp. Review of "The Influence of Greek Ideas and Usages upon the Christian Church," being the Hibbert Lectures for 1888. By the late Edwin Hatch, D.D.
- Christianity, The Opportunity of. The Rev. J. W. Dickinson. *Canadian Meth. Quar.*, April, 7 pp. Christianity should direct and control the socialistic movement.
- Church (A World-Wide Democratic). The Latest Experiment. A. Taylor Innes. *Contemp. Rev.*, London, May, 14 pp.
- Church Patronage. The Hon. Edward P. Thesiger, C. B. *English Illus. Mag.*, May, 9 pp. The benefits and dangers of the system.
- Church (the), Scriptural Idea of. Robert Watts, D.D., LL.D. *Pres. Quar.*, April, 12 pp.
- Deluge (The). George D. Armstrong, D.D., LL.D. *Pres. Quar.*, April, 20 pp. I. The Testimony of Tradition. II. The Mosaic History. III. Testimony of Modern Science.
- Endeavor Movement (The Christian). William McKibbin, D.D. *Pres. Quar.*, April, 18 pp. History of the movement.
- Inspiration, The Doctrine of. Henry C. Alexander, D.D. *Pres. Quar.*, April, 18 pp. Considered on its Divine and on its Human side.
- Intermediate State (The). The Rev. R. N. Burns, B. A. *Canadian Meth. Quar.*, April, 11 pp. Offers evidence for belief in the Intermediate State.
- Messianic Prophecy. II. Prof. J. M. Hirschfelder. *Canadian Meth. Quar.*, April, 18 pp. Conclusion of the answer to Dr. Workman.
- Moral Freedom, Bledsoe's Theory of. Wm. P. McCorkle. *Pres. Quar.*, April, 14 pp. An examination of Dr. Bledsoe's theory.
- Parabolic Method (the) of Teaching in the Scriptures, Reasons for. The Rev. Thomas Voaden. *Canadian Meth. Quar.*, April, 11 pp.
- Parsons (Town and County). The Rev. Harry Jones. *XIX Cent.*, London, May, 20 pp. Divergent aspects of the town and country clergy.
- Pascal, The "Pensées" of, and Their Theology. The Rev. William Jackson. *Canadian Meth. Quar.*, April, 11 pp. Review and critique of the "Pensées."
- Race (All the Human) from the Same Parentage. The Rev. E. A. Stafford. *Canadian Meth. Quar.*, April, 8 pp. Accounts for the great diversity of races and concludes that the human family is one species—the product of one parentage.
- Scripture (the), The Human Element in. The Rev. John Wier. *Canadian Meth. Quar.*, April, 6 pp. Shows the respective places of the *Divine* and *Human* in the construction of the Scriptures.
- Soteriology (Burney's) and the Cumberland Theology. Thomas Cary Johnson. *Pres. Quar.*, April, 19 pp. Critique of Dr. Burney's Book *Atonement—Soteriology*.
- Wit in the Pulpit. The Rev. H. R. Haweis. *Contemp. Rev.*, London, May, 15 pp. Anecdotes of witty preachers.

SCIENCE.

- Aristotle's Tomb, Is it? Dr. Charles Waldstein. *XIX Cent.*, London, May, 6 pp. Facts in reference to the tomb the writer excavated at Eretria.
- East (the), The "Enormous Antiquity" of. Prof. Max Müller. *XIX Cent.*, London, May, 15 pp. Inaugural address, delivered before the Royal Asiatic Society.
- Iron and Steel Industries. Sir James Kitson, Bart. (President of the British Iron and Steel Institute.) *Contemp. Rev.*, London, May, 16 pp. Notes on the visit of the British Iron and Steel Institute to the United States, 1890.
- Microbe (the), The Realm of. Mrs. Priestley. *XIX Cent.*, London, May, 21 pp. A micro-biological study.
- Oxygen, Resuscitation by. Lieut.-Col. Henry Elsdale, R. E. *XIX Cent.*, London, May, 8 pp. Facts in reference to resuscitation of miners overpowered by coal-gas. Suggestions as to the use of oxygen.
- SOCIOLOGICAL.
- Cattle Trade (The Transatlantic). Moreton Frewen. *Fortnightly Rev.*, London, May, 12 pp. Shows the injury done to Great Britain by the Cattle Diseases Acts.
- Censure (The Russian). E. B. Lanin. *Fortnightly Rev.*, London, May, 27 pp. Shows what the Russian Censure is, and defines the scope of the Censure.

- Children (the), For: The Kind-Hearted Brigade. The Golden Cord Society. *Help*, London, April, 2 pp. Presents the work and aims of these organizations.
- Death-Rate. Exactly what does the Word Mean? To what Age ought People to Live? H. M. Plunkett. *Home-Maker*, May, 2 pp.
- Democracy and Diamonds. Grant Allen. *Contemp. Rev.*, London, May, 12 pp. "To buy diamonds is sin against the creed of humanity."
- Factory Act (The Coming). Clementina Black. *Contemp. Rev.*, London, May, 8 pp. Criticizes the Factory Bills that have been brought before Parliament as neither far-reaching nor effective enough.
- France in the Fourteenth Century. Private Life in. No. III.—The Middle Class. A. Mary Robinson (Madame James Darmesteter). *Fortnightly Rev.*, London, May, 11 pp.
- Helpers' Conference at Bradford. *Help*, London, April, 4 pp. Address of Mr. W. T. Stead on "The Citizen Christ."
- Human Rights and Social Duties. W. A. Douglass, M. A. *Canadian Meth. Quar.*, April, 7 pp. The violation of God's laws by our social regulations.
- Italian Secret Societies. L. Wolffsohn. *Contemp. Rev.*, London, May, 6 pp. Describes the *Mafia* and the *Camorra*.
- Kaiser-I-Hind and Hindoostani. Rafiuddin Ahmad. *XIX Cent.*, London, May, 7 pp. Deals especially with the social condition of the Mohammedan women of India.
- Kurd (the), The Shadow of. Mrs. Bish p (Miss Isabella Bird), F. R. S. G. S. *Contemp. Rev.*, London, May, 13 pp. A paper on phases of the Armenian Question, giving personal experiences during a journey through Kurdistan.
- "Little Sisters of the Poor." The Countess of Meath. *Help*, London, April, 5 pp., with Portrait. Proposal to form a religious community of women belonging to the English Church, whose special vocation it would be to devote themselves to the aged.
- Marriage, The Judicial Shock to. Mrs. E. Lynn Linton. *XIX Cent.*, London, May, 10 pp. Discusses marriage and divorce from the status of the Clitheroe Decision.
- Peasant Properties, A Practical Justification of. Henry W. Wolff. *Contemp. Rev.*, London, May.
- Social Programme (Another Practical). Interview with Mr. A. J. Mundella, M. P. (Portrait). *Help*, London, April, 5 pp.
- Tap-Room (the), How to Fight. The Secret of the Teetotum. *Help*, London, April, 4 pp. Illustrated. History and working of a new kind of temperance public-house.
- Trades Unionism Among Women. I. Lady Dilke. II. Florence Routledge. *Fortnightly Rev.*, London, May, 11 pp. Sets forth the necessity of Trades Unions for Women.
- "Trusts": An Alarm. Samuel Plimsoll. *XIX Cent.*, London, May, 13 pp. Presents the imminent dangers from "Trusts."
- Voice (the), The Cultivation of. The Rev. Hugh Johnston, D. D. *Canadian Meth. Quar.*, April, 8 pp. Deals especially with training the voice for preaching.

UNCLASSIFIED.

- Burglary, The Historical Aspect of. Thomas T. Greg. *Gentleman's Mag.*, London, May, 4 pp.
- Camera (The) and Its Devotees. Francis Stevens. *Home-Maker*, May, 10 pp. Illustrated. Account of work accomplished by amateur photographers.
- Cherwell (The River). William Wing. *English Illus. Mag.*, May, 12 pp. Illustrated. Description of beautiful English scenery, with recollections of interesting historical events.
- Ham House. Lady Sudeley. *English Illus. Mag.*, May, 8 pp. Illustrated. Historical and descriptive.
- Living to Eat and Eating to Live. Dr. Yorke-Davis. *Gentleman's Mag.*, London, May, 13 pp. Eating and drinking habits contrasted in their effects upon mental and physical conditions.
- Mazzini, Personal Recollections of. Mathilde Blind. *Fortnightly Rev.*, London, May, 11 pp.
- Night-Birds. F. Finn. *Gentleman's Mag.*, London, May, 4½ pp. Description of the birds of the night.
- Sports (Out-Door) of Women: Bicycling. Josephine Redding. *Home-Maker*, May, 5 pp. Illustrated.
- Tea Industry of India. Col. George Cadell. *Gentleman's Mag.*, London, May, 6 pp.
- Virginia Mines and American Rails. The Duke of Marlborough. *Fortnightly Rev.*, London, May, 18 pp. Deals especially with the commercial interests of the South.
- Warfare of the Future. Archibald Forbes. *XIX Cent.*, London, May, 14 pp. Contrasts the warfare of the past with that of the present, and draws conclusions in reference to that of the future.
- Weddings (Some Old-Time Jersey). I. The Bridal of Lady Kitty Alexander at Basking Ridge. Emeline G. Pierson. *Home-Maker*, May, 7 pp. Illustrated.

GERMAN.

EDUCATION, LITERATURE, ART.

- Frederic the Wise of Saxony and Desiderius Erasmus of Rotterdam. *Zeitschrift für vergleichende Literatur-Geschichte und Renaissance-Litteratur*, Berlin, May, 12 pp. Treats of the events of the Reformation in Germany.
- Golden Fleece (The) and the Niebelungen Lied. Karl Landman. *Zeitschrift für vergleichende Literatur-Geschichte und Renaissance-Litteratur*, Berlin, May, 14 pp. Traces it from its origin in Nature Symbolism to its perversion in fable.
- Gregory the Great. *Die Nation*, Berlin, April, 1 p. Sketches Gregory's career as Pope, and institutes a comparison between the Church as a power in his day and in ours.
- King of Serendippo (the), Travels of the Three Sons of. (Conclusion.) George Huth. *Zeitschrift für vergleichende Literatur-Geschichte und Renaissance-Litteratur*, Berlin, May, 30 pp.
- Middle Ages (the), A Contribution to the History of. Geh. Medizinal Rath Prof. August Hirsch. *Die Nation*, Berlin, April, 2 pp. Reviews Herr Kotelmann's recent work on The Care of Health in the Middle Ages, and comments on his little known sources of information in regard to Hygienic measures.
- Sacred Mountain (Haghion Oros): The Republic of the World-Conquerors. Theodore Harten. *Westermann's Monatshefte*, Braunschweig, May, 20 pp. Treats of the spiritual conquests of the monks of Athos.
- Talleyrand's Memoirs I, II. Otto Gildemeister. *Die Nation*, Berlin, April, 3½ pp.

RELIGIOUS.

- England, A New Sect in. *Vom Fels zum Meer*, Stuttgart, May. Describes the "New and Latter House of Israel," founded by James White, formerly a private in the British Army.

SCIENCE.

Giffard-Gun (The). *Vom Fels zum Meer*. Stuttgart, May, 1 p. Describes the new French weapon, the invention of Paul Giffard, brother of the well-known aeronaut, and his application of liquid carbonic acid as a propelling force.

SOCIOLOGY.

Art-Industry, Modern Reform in, and Its Results. Jacob von Falke. *Vom Fels zum Meer*, Stuttgart, May, 14 pp. Traces the progress of art in the various branches of industry during the last four decades.

France, Arrest of Population in. Ludwig Fuld. *Vom Fels zum Meer*, Stuttgart, May, 14 pp. Discusses the significance of the slow rate of increase of population in France, and its political bearings.

Politics and Crops. Th. Barth. *Die Nation*, Berlin, April, 1 p. Admits that the Stock Exchange speculators are not wholly guiltless of a disposition to corner commodities, but characterizes it as a very dangerous game with breadstuffs, and attributes the present advance in price to the prospect of a short crop in Europe this season.

Railway Tariff, Reform in. M. Broemel. *Die Nation*, Berlin, April, 3 pp. Discusses the project of uniform fares irrespective of distance, and suggests its gradual introduction by experiments with districts in the first place.

Books of the Week.

AMERICAN.

Balaam and His Master, and Other Stories. Joel Chandler Harris. Houghton, Mifflin & Co., Boston. Cloth, \$1.25.

Barnum (P. T.), Life of. Joel Benton. Hubbard Brothers, Philadelphia. Cloth, \$1.50.

Belief, The Battle of. A Review of the Present Aspects of the Conflict. The Rev. Nevison Loraine. Longmans, Green & Co. Cloth, \$1.75.

Body and Mind, Care of; Seven Studies for Young Men. Melville C. Kuth. Rayner's Old Book Store, Minneapolis. Cloth, \$1.00.

Chemistry, the Principles of, A Treatise on. M. M. Patterson Muir. Macmillan & Co. \$4.50.

Colonel Carter of Cartersville. F. Hopkinson Smith. Houghton, Mifflin & Co., Boston. Cloth, \$1.25.

Courts, the Jurisdiction of, Commentaries on. Timothy Brown. Callaghan & Co., Chicago. Sheep, \$5.50.

Dickens (Charles), The Childhood and Youth of; with Retrospective Notes and Elucidations from His Books and Letters. Rob. Langton. C. Scribner's Sons. Cloth, \$1.75.

Electro-Platers' Hand-book. A Practical Manual for Amateurs and Young Students in Electro-Metallurgy. C. E. Bowney. D. Van Nostrand Co. Cloth, \$1.20.

England, France, Spain, The Chronicles of. Sir J. Froissart. G. Routledge & Sons. Cloth, \$1.50.

Euclid (The "Progressive"). Books I and II. With Notes, Exercises, and Deductions. Edited by N. T. Richardson. Macmillan & Co. 60c.

Fever: Its Pathology and Treatment by Antipyretics; Being an Essay which was Awarded the Boylston Prize of Harvard University. Hobart Amory Hare, M.D. F. A. Davis, Phila. Cloth, \$1.25.

Forty Years in a Moorland Parish; Reminiscences and Researches in Danby in Cleveland. The Rev. J. C. Atkinson. Macmillan & Co., with maps, \$3.25.

Fourteen to One. Elizabeth Stuart Phelps. Houghton, Mifflin & Co., Boston. Cloth, \$1.25.

George the Third's Reign, History of. J. H. Andersen. Longmans, Green & Co. Cloth, \$1.50.

German Empire (the), The Founding of, by William I. Heinrich von Sybel. Translated by Marshall Livingstone Perrin, Ph.D. T. Y. Crowell & Co. 5 vols. Cloth, \$2.00.

Girl Graduate (A). Celia Parker Woolley. Houghton, Mifflin & Co., Boston. Paper, 50c.

Heat, Light, and Sound, Elementary Lessons in. D. E. Jones. Illustrated. Macmillan & Co. 70c.

Herodotus. Book VI. Edited with Introduction, Notes, and Maps, by John Strachan, M.A. Macmillan & Co. \$1.00.

Hunt (Leigh), Essays of. Selected and Edited by Reginald Brinley Johnson, with Portrait and Etchings. Macmillan & Co. 2 vols., \$4.00.

Jesus Christ, the Proof of Christianity. Bishop J. F. Spalding. The Young Churchman Co., Milwaukee. Cloth, \$1.00.

Lady of the Lake. Scott. Introduction and Notes by G. H. Stuart, M.A. Macmillan & Co. 40c.

Law, Encyclopedia of (American and English). Vol. 15. [Mechanics Liens to Municipal Securities.] E. Thompson Co., Northport, N. Y. Sheep, \$6.50.

Medical Symbolism in Connection with Historical Studies in the Arts of Healing and Hygiene. T. S. Sozinsky, M.D. F. A. Davis, Philadelphia. Cloth, \$1.25.

Men and Women of the Time; A Dictionary of Contemporaries; Containing Biographical Notices of Eminent Persons. G. Washington Moon. G. Routledge & Sons. Cloth, \$5.00.

New York, Appleton's Dictionary of; with Maps of New York and Its Environs: An Alphabetically arranged Descriptive Index and Guide to Places, Institutions, Societies, Amusements, Resorts, etc., in and about the city of New York. Appleton. Paper, 60c.

Old Testament in Greek, According to the Septuagint. Vol. II. I Chron.—Tobit. Henry Barclay Swete. Macmillan & Co. \$2.25.

Otto the Knight, and other Stories. Octave Thanet. Houghton, Mifflin & Co., Boston. Cloth, \$1.25.

Philosophy (Greek), A Short History of. John Marshall. Macmillan & Co., \$1.10.

Revolution (The American). John Fiske. Houghton, Mifflin & Co., Boston, 2 vols. Cloth, \$4.00.

Rig—Veda—Samhita: The Sacred Hymns of the Brahmins, together with a Commentary of Sayanakarya. Edited by F. Max Müller. Published under the Patronage of His Highness the Maharajah of Vijayanagara. Macmillan & Co. 2 vols., \$20.00.

Sicily, The History of, from the Earliest Times. E. A. Freeman. Macmillan & Co., 2 vols. Cloth, \$10.00.

Sinai (Mount). Biblical Fragments from. Edited by J. Rendel Harris. Macmillan & Co., \$3.25.

Temperance and Prohibition, Cyclopaedia of. A Reference-Book of Facts, Statistics, and General Information on all Phases of the Drink Question, the Temperance Movement, and the Prohibition Agitation. Funk & Wagnalls. Cloth, \$3.50.

Vathek (the Caliph), The History of; and European Travels. W. Beckford. Ward, Lock & Co., (Minerva Library.) Cloth, 75c.

Current Events.

Wednesday, May 6.

President Harrison and party continue their journey from Portland, Ore., to Seattle, Wash. Upon the representations of the Chilean Minister orders are issued from Washington for the seizure of the steamer *Itata*, supposed to be carrying arms to the Chilean insurgents; she is taken in charge at San Diego, Cal., by the U. S. Marshal. The twenty-ninth International Convention of the Y. M. C. A. opens at Kansas City. Governor Hill signs the Bill authorizing the Trustees of the Brooklyn Bridge to make the promenade free. In New York City, a man named Dixon, claiming to be the appointed instrument of an association called "Christ's Followers" is arrested for threatening to kill Jay Gould; he is believed to be a dangerous lunatic. The fifty-second birthday of Rutgers Female College is celebrated by its Alumni.

It is announced that a draft of the new commercial treaty with Spain has been forwarded for signature to the Spanish Minister at Washington. Gladstonians win the bye election in the Northeast Division of Suffolk. William Jacques and daughter, of Newton, Mass., are stoned by an Italian mob in Florence.

Thursday, May 7.

The President leaves Portland, Ore., for the East. The Chilean steamer *Itata*, with a Deputy U. S. Marshall on board, sails from San Diego harbor; cannon are hoisted from the hold and mounted, and the Marshal sent ashore in a boat, eight miles from San Diego. Secretary Blaine's most recent letter to Sir J. Pauncefoot, stating the conditions on which this Government is willing to submit to arbitration the Bering Sea dispute, is made public; it is dated April 14. Ex-Senator Warner Miller arrives in Washington; he expresses entire satisfaction with his inspection of the route of the Nicaragua Ship Canal, and says there is no doubt of success. A memorial service in honor of General Sherman is held in the Academy of Music, Brooklyn; speeches by Chauncey M. Depew, Generals Howard, Slocum, Swayne, Porter, and others.

A fight occurs in Rome between Anarchists and the police. There is an insurrection in Honduras. President Balmaceda rejects the proposition from the Chilean insurgents for a peace conference; an unsuccessful attempt is made to assassinate the leading members of the Chilean Cabinet.

Friday, May 8.

The President is received at Boise City, Idaho, by the State and City officials and after holding a reception at the State House, continues his journey eastward. In Philadelphia, the Spring Garden National Bank closes its doors by order of the Bank Examiner, and the Penn Safe Deposit and Trust Company makes an assignment. In the Superior Court of Connecticut, Governor Bulkeley and Lieutenant-Governor Merwin make answer to the *quo warranto* proceedings instituted by Judge Morris. In New York City, the Lumber Dealers' Association resolves to boycott the Lumber Handlers' Union. The public schools observe Arbor Day with appropriate exercises.

It is announced that Italy will address a circular to the European Governments in regard to the New Orleans affair. Madame Blavatsky, the Theosophist leader, dies in London. The Conservatives carry a bye election for South Dorset by a majority of 40; their majority at the last preceding election was 991. There is a panicky feeling on the Paris Bourse, caused by rumors of impending failures; a better feeling prevails at the close. It is reported that President Balmaceda is about to flee from Chili.

Saturday, May 9.

The President travels through Utah, and makes speeches at Salt Lake City. The warships *Charleston*, *Baltimore*, and *San Francisco* are under orders to recapture the steamer *Itata*. Official reports to the Government show winter wheat to be in excellent condition. Forest fires are doing much damage in Michigan and Wisconsin. A determined effort is being made to crush out the "Wildcat" Endowment Companies in New England. In New York City, the Union Pacific Tea Company assigns. The Tandem Club has its annual parade in Central Park.

A Gladstonian victory is won in South Leicestershire. The German Exhibition opens in London. The German Reichstag passes the Sugar Bill, the Spirit Taxation Bill, the Koch Institute Endowment Bill, and adjourns to November 11. There is a run on the banks in Lisbon. Queen Natalie declines to leave Serbia. The Newfoundland Legislature indorses the proposals of the delegates in England.

Sunday, May 10.

The President and party spend the day at Glenwood Springs, Col. Pilot Dill, who guided the steamer *Itata* out of San Diego Harbor, and supercargo Burt, of the schooner *Robert and Minnie* are arrested by Government officers. The temperature of Miss Tolleson, a student in Memphis, Tenn., sick with tonsillitis, rises to the extraordinary height of 158° Fahrenheit, breaking all previous records; she is now improving. Ex-State Senator Peter Ward dies at Newburg; a few months ago he had his tongue cut out by a New York surgeon and never fully recovered.

In the mining districts of Belgium, many arrests are made for intimidating workmen. It is announced that the insurrection in Honduras has been quelled. M. Rochefort, of the Paris *Intransigent*, is to fight a duel with M. Isaacs, Sub-Prefect of Avesnes.

Monday, May 11.

The President is welcomed at Leadville and continues his journey to Denver. Ex-President Cleveland addresses the German Young Men's Association of Buffalo, and is entertained at a dinner. The warship *Charleston* passes Point Loma, Cal., in pursuit of the *Itata*; the Chilean insurgent warship *Esmeralda* is reported at Acapulco, waiting to convoy the *Itata*. A railroad train is hemmed in by a forest fire and destroyed; seven men are burned to death, and the others escape only by immersing themselves in a creek. The Brooklyn Bridge Trustees make the promenade free from June 1.

At a resort near Kioto, Japan, the Czarewitch is attacked and injured by a native with a sword. The Knutsford Coercion Bill is passed to a third reading in the House of Lords. Mr. Gladstone is sick with influenza. A steamer explosion in dry-dock at Newport (Eng.) causes serious loss of life. The panic in Lisbon continues; a dynamite bomb is exploded at the office of the Minister of the Interior, doing much damage.

Tuesday, May 12.

The President receives an ovation at Denver, Col. Ricardo Trumbull, member of the Chilean Congress, is arrested in San Francisco on a charge of violating the neutrality laws. Forest fires destroy several entire villages in Michigan and Wisconsin; much property is destroyed in Pennsylvania. Ex-President Cleveland addresses the "Cleveland Democracy" of Buffalo. In Rockland County the trial of Assemblyman Demarest for forgery ended abruptly—the evidence going to show that the crime was committed in Erie County. The Presbytery of New York decide, 44 to 30 to put Dr. Briggs upon trial for heresy.

The Paris Bourse is greatly excited and a panicky feeling prevails on the London Stock Exchange. Captain Edmund H. Verney is expelled from the House of Commons.

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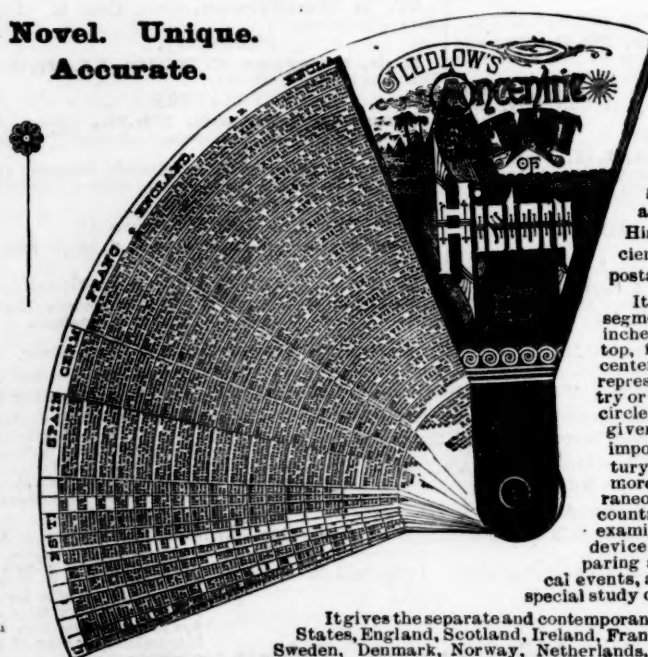
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